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Malaysia Message

Singapore.
Jan., & Feb., 1935.
Volume 45.
Nos. 1 & 2

From an Original Drawing by C. Jackson

Jubilee Number

Celebrating

Semi-Centennial Anniversary of the Founding of the

Methodist Mission in Malaysia

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PERSONALS

BISHOP EDWIN F. LEE and MRS. LEE sailed January 30 on the "Conte Verde" en route to Manila for the Philippine Islands Annual Conference of the Methodist Episcopal Church which convenes in that city February 20. They expect to be in residence in Manila until April. During these weeks Bishop Lee will visit many of the Methodist Churches in that field. Information has has recently been received that in December Bishop Lee was elected a Fellow of the Royal Geographical Society, London.

MISS CARRIE KENYON was an October visitor in the home of Dr. and Mrs. W. T. Cherry, in Ridley Park. Mutual reminiscences were brought out and dusted off in the all too brief fellowship.

BISHOP BRENTON T. BADLEY, D.D., Resident Bishop of the Methodist Episcopal Church, Bombay, India, and Mrs. Badley arrived in Singapore on the s.s. Thursday morning, January 10, to participate in the Jubilee celebrations. Bishop Badley as the fraternal delegate from the Methodist Episcopal Church, India, brought greetings to the Malaya Conference. His devotional addresses and his inspiring address on the "Mass Movements in India" were memorable events in our Jubilee programme. Bishop and Mrs. Badley sailed from Singapore on the s.s. "Ranchi" Friday morning, January 18, for Colombo and Bombay.

MRS. KATHRYN M. NAGLE, wife of the Rev. Dr. J. Stewart Nagle, field secretary of the American Foundation for the Blind and former Principal of the Anglo Chinese School, Singapore, died in Baltimore December 18th.

Mrs. Nagle had been ill for more than four months and had been in declining health for a number of years. Mr. & Mrs. Nagle came to Singapore in 1913 and took a very active part in the missionary and educational work of this city.

Funeral services were held at the home and were in charge of the Rev. Dr. Albert Edward Day, pastor of Mount Vernon Place Church. Mrs. Nagle's many friends in Malaya extend their sincere sympathies to Dr. Nagle in his bereavement.

MRS. C. C. PEALE, after spending some six weeks visiting our work in Malaya and Sumatra, sailed for home on the s.s. "Conte Rosso" Tuesday, January 1. As the Branch Secretary for the W.F.M.S. and the Corresponding Secretary for Malaya and the Phillippines, she amazed us by her quick grasp of every situation and her real understanding of conditions here. Few visitors to the Mission field have won such a place in the hearts of missionaries, national workers and Christians, as Mrs. Peale has done. We feel that her visit has not only helped and inspired us, but that will enable the women at home to gain a deeper understanding of conditions and needs here, and that they will be able to serve Christ in Sumatra more efficiently because Mrs. Peale has been here. To the nationals whom she met here, she represented the W.F.M.S. women of America in a very beautiful way. Her motherliness and real friendliness touched their hearts deeply, and they felt her loving interest and sympathy in their problems even though most of their contacts with her were hampered by the need of interpretation of her language and their's. We thank God for her visit to us.

The REV. and MRS. GERALD V. SUMMERS with children BETTY ANN and GERALD, arrived in Singapore January 4 on the s.s. "Rawalpindi". The Summers have been spending the last eighteen months in America in study at the Iliff School of Theology, Denver, Colorado, and at the University of Nebraska. Mr. Summers took his M. A. degree in the Graduate School of Education.

MISS FLORENCE KLEINHENN sailed for home on the s.s. "Rawalpindi" via Hongkong and the Pacific January 5.

MRS. PEAL'S Sumatra Itinerary:

Wed., Nov. 28—Arrived in Sumatra. Afternoon—Motored to Tebing Tinggi.

Thur., Nov. 29—
Forenoon—Visited Simelungun villages of Bah Apoeng and Baroeng-baroeng.

Afternoon—Addressed a women's meeting in Tebing Tinggi. This meeting was followed by a tea in Mrs. Peale's honour. The women present were Toba Batak, Simelungun Batak, Ambonese, Menadonese, Javanese and Hokkien, Cantonese and Hakka Chinese.

Fri., Nov. 30—Visited the W.F.M.S. Household Training School and gave the chapel talk at at the Methodist Boy's School. Afterward motored to Prapat, where she spent the night.

Sat., Dec. 1—Visited the Meisjes School of the Rhenish Mission at Lagoeboti and the Bible Training School at Naramonda. The W.F.M.S. is cooperating in the latter school.

Sun., Dec. 2—Attended the morning church service in Balige, and in the afternoon motored to Asahan.

Mon. & Tues.—Asahan, visiting various stations of the Jungle.

Wed., Dec. 5—Motored from Kisaran to Medan.

Thurs., Fri., Sat.—Attended Sumatra Conference sessions.

Sun. & Mon.—Brastagi.

Wed., Dec. 12—Sailed for Singapore.

The REV. FRANK T. CARTWRIGHT, Assistant Secretary of the Board of Foreign Missions, New York, arrived in Singapore from America January 9. After a busy week in connection with our Semi-centennial celebrations he sailed for Sumatra on the Dutch Mail Friday, January 18, where he spent a week in conference with our workers and visiting the various stations of the East Coast. He returned to Malaya via Penang January 28, spending the following few days on a tour inspecting our stations from Penang to Singapore. On February 2, he plans to sail for Borneo where he will spend a week or ten days. On February 16, he is scheduled to sail for Hongkong on the s.s. "Carthage" from whence he will proceed to Manila.

BISHOP and MRS. WILLIAM F. OLDHAM sailed from Singapore for America on the s.s. "Rajputana" Saturday noon, January 19. They transfer to the "President Harding" at Hongkong.

Bishop and Mrs. Oldham's address in America is: care of Rev. Karl Anderson, 521 W. Burchett, Glendale, Los Angeles, California.

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The Malaysia Message

Monthly Journal
for
Missionary, Educational and General Information

January and February 1935. Vol. 45. No. 1 & 2

FIFTY YEARS OF THE METHODIST MISSION IN MALAYA

By Bishop William F. Oldham.

MY contacts with Malaya have been infrequent but very gratifying to me. My return, however, puts efore me vividly some of the larger outcomes of the ıore recent years. I am profoundly grateful to that)ivine Providence which has assembled so fine a group f Christian preachers and teachers as I find actually t work in this field. They are eager and well repared, and a similar group it would be hard to nd in any mission field. Bishop Lee, their admirable aptain, I find has things well in hand and I am happy ɔ add that his overseership is of that vital quality uch as diffuses itself among those with whom he has ɔ do. His is a forward-looking mind which seeks to isualize not only to-morrow but the day after. He ;, therefore, never caught napping. He is prepared ɔr knowledge and action when anything suddenly ɔrings up.

The numbers of young men and women that rise p on every hand are astonishing. To-day there are ,800 boys in the Singapore Anglo-Chinese School, nd when you add something like 1,400 bright-eyed irls in our Singapore Methodist Girls' Schools you ave a most valuable opportunity for teaching the ight values of life in its various aspects. There are ıissionaries using the school to lay the foundation of nowledge of the Christian faith and in doing this ıere are found thousands of eager inquirers who want ɔ know the creed of the teacher and to radiate ɔntented life.

In the church at large much will be learned from ıe use of the Pageant prepared by Mrs. Edna)orman Lee and staged by a group of young men and ɔmen. The beginning of the co-educational school as already come. I am told that the experiment of eaching boys and girls together is proving successful t Seremban, and the schools in many of the smaller laces must take on co-education in their higher asses or be closed altogether so far as the Mission concerned.

A most valuable effort is being made to call all ıe Christians together without regard to race or revious language: to join together Christians of arious races and earlier training, and to fuse the hole membership into one Christian group held together by the use of the English language and so to avoid the use of many, many buildings, particularly of church buildings. This makes a larger use of the properties already acquired and opens the way of escape from the need of using many languages.

To mingle smaller matters with the greater. I was very much impressed by the way in which the new spirit of independence and advance is showing itself, particularly amongst the Chinese girls. They are wearing clothes of their own design and very suitable garments they are. However, I feel I am getting beyond my depth. I can only express my gladness to see the advent of the young Chinese womanhood appropriately gowned. The men have adopted the garment of the West and, therefore; are inconspicuous. These are on the sidelines of what is happening in the Chinese-Malay world. One other matter I have noted and that is the peculiarly pleasing voice of these young people. In this matter the Tamils take the lead, and I am inclined to think that in course of time there will be found many admirable singers of both sexes. As it is, I was greatly pleased with the mixed choir which gave us splendid music in the Town Hall.

In the midst of all this the knowledge of the Cross and a deep desire to bow at that Cross in token of heart submission to Him who hung upon the Cross, makes the undertone of the whole movement. I believe that these young people are, if anything, more devout and anxious to be more pleasing to their Lord than their fellow Christians of the homeland. Very much depends on the relation of this rising youth to the pastors and lay workers by whom they are being served. An ounce of Christian energy and sincere devotion on the part of those who are teaching this youth will be more effective now than a pound at some deferred time.

My fellow-missionaries, I close this brief writing with the assurance that you will bear in mind the counsel of an old missionary who loves you all. Seated on the sidelines looking on at the game he prays much that you may all of you prove yourselves worthy of confidence and ready to throw every ounce of your gallant young spirits into this Holy Crusade.

CONTINUING THE JUBILEE

BISHOP EDWIN F. LEE.

THE week beginning January 9, 1935, in Singapore was a season of rich fellowship for those who attended the Malaya Annual Conference and the Semi-Centennial Meetings. Frequently there was heard the expression "a high level of inspiration was maintained throughout." After two days of that week our senior missionary, J. M. Hoover, said "If our meetings were to close to-day, we have had a great jubilee celebration." One would have to go far afield to find a group of representatives of a Christian church exhibiting unanimously so fine a spirit of Christian brotherhood.

The coming of our Founder, Bishop William F. Oldham, was a benediction. At first many were a bit shocked to find our dear old friend in such feeble physical condition. There was an absence of that ringing voice, one of the most eloquent ever to be heard from the pulpit, East or West. But acquaintance revealed that with an absence of fatigue a vigorous, brilliant mind was still interested in the past, eager to learn the situation of the present, and much concerned with the future. The trio who attracted constant attention were Bishop and Mrs. Oldham and the pioneer W.F.M.S. missionary Miss Sophia Blackmore. Seldom is the privilege given to such a triumvirate to return to the scene of their labours a half century after the foundations were laid.

There are those who criticise the Methodist Episcopal Church for being over-concerned with organization. A cynical divinity student refers to it as the "Methodist Statistical Church." This may be well taken, but unless there is occasional stock taking how can one know that progress has really been made, and not just a drifting with the tide.

One of the most interesting hours in the Conference was given to the statistical report. This was presented during the joint session with the laymen. The Rev. C. D. Patterson gave a careful survey of our statistics for each five year period beginning with 1889. It is interesting to note that at the end of the first five years the report showed one church and parsonage valued at $5,000 and one school building valued at $15,000. At the end of 10 years there was one church with 413 members, five schools with 581 pupils with a slight increase in value of buildings and support raised. At the end of 25 years there were twenty-four churches with a membership of 3,005, eighteen schools with an enrolment of 4,658 pupils; church property valued at $116,650 and school property valued at $236,600. The intervening years showed a steady wholesome growth, revealing at the end of 50 years eighty-three church buildings with a membership of 12,124 and eighty-seven school buildings with an enrolment of 15,661; $80,181 raised locally for support of churches, value of church buildings $891,176.—,value of school buildings $1,729,360. A number of these churches house two and sometimes three congregations using different languages. In most of the school buildings preaching services or Sunday Schools are conducted.

No wonder that our dear Bishop Oldham was deeply stirred when he sat on the platform in the presence of the large concourse of people assembled in Victoria Hall, Singapore, on the evening of Wednesday January 9th and listened to words of appreciation of himself and his associate in the Methodist Mission, voiced by the Colonial Secretary for the Straits Settlements, by a representative of the Department of Education, by one of the most representative Chinese gentlemen, by an observing Indian lady, by the Bishop of Singapore speaking for the great Anglican Church, and by other representative individuals all of whom voiced a genuine faith in the permanent contribution which the Methodist Church has made to the religious and educational life of Malaya and the surrounding islands.

The public press gave an amazing amount of space in reporting these meetings. It is not often that a Mission receives such editorial comment as follows from the Straits Times of January 9th: "Missionary enterprise in Asia has given rise to more controversy than any other subject; but a Singapore newspaper, looking at this Methodist Jubilee as an event in Malayan history, and considering only the general good in assessing the work of this mission, must acknowledge three notable achievements. Firstly, this mission (together with others) has been a pioneer in the field of Malayan education; secondly, it has been one of the most potent factors in bringing into being the attractive, intelligent and healthy Asiatic girlhood of to-day; and finally it has upheld and is still upholding moral standards at a time when Confucius is rejected by the younger generation of China, when domestic and social traditions are becoming steadily weaker among all the Asiatic communities, and when subtle influences such as the cinema are playing upon adolescent minds. These influences are not necessarily bad, but youth needs to be taught how to evaluate them, and in that instruction it may fairly be said that the Christian missions are playing an admirable and necessary part."

The Malaya Tribune of January 11th follows with another significant editorial word, which in these days of carping criticism of missions indicates that a new evaluation may soon be the order of the day: "We are aware of the fact that missions in other places have been criticised, and it has been claimed that their efforts have largely been expended in wrong directions

First Annual Meeting of the Malaysia Mission, April 1889

Standing:—Munson, Brewster, Alex. Fox, Polglase and Dr. West
Sitting:—Mrs. Munson, Miss Batty, Oldham, Thoburn, Mrs. Oldham, Miss Blackmore, Mrs. West & son Harry.

This cannot be said of the work in Malaya. In referring to change of religious faith we necessarily tread on delicate ground, but it can be said without offence that there has been no undue attempt at proselytising in this country. The work of the Missions has been carried on with benefit to many and offence to none".

The Methodist Episcopal Church in Malaya does not look up on the organized church as an end in itself. There is every attempt being made with each passing year so to integrate the church into the life of Malaya that a radiant Christian influence may be released. It is of no serious concern if in the years to come this particular organization no longer bears the present honoured name, provided there continues to be an enlarging group of God-fearing men and women representing the various races of this microcosmic world who hold aloft the standard of the Cross of the Risen Christ and point men and women to His way as the highway to the abundant life.

On the last day the following definite objectives for the immediate future were presented and endorsed by the Annual Conference: increased membership, improving and building of churches ,the continued improvement in the quality of educational work. Defined goals are suggested solely as an aid to assist the members of the church to appreciate what is reasonably possible year by year. There is, however, no disposition to think that the Kingdom of God can come by any rule of thumb.

It is definitely planned that the national church group shall assume larger responsibility. A fourth Asiatic District Superintendent was appointed this year, and by a vote, practically unanimous, there was authorized the setting up in January 1936 of the Malaysia Chinese Methodist Conference. This will be the third conference group to be produced from the ranks of the Malaya Conference, the others being in the Philippine Islands and in Sumatra. One fortunate feature of all this unfolding of programme and enlargement of work is the cordial relationship that continues between the representatives of the mission and the local church groups.

A Home Missionary Society organized within the Conference some five years ago has already set out upon a constructive programme. One Chinese pastor and one Indian pastor are being sent to their kinsmen in remote districts of the State of Pahang, while three Batak Christians are representating the Home Missionary Society as their missionaries to the under-privileged tribe known as the Sakais who live in the hills of northern Malaya. All this bespeaks the continuance of that missionary urge which was much in evidence thirty, forty, and fifty years ago.

The Semi-Centennial Meetings have developed a new appreciation of the privilege of service within the ranks of the Methodist in this far-flung section of John Wesley's world-wide Parish. The text for the first Methodist sermon in Malaya: "Not by might, nor by power, but by my spirit, saith the Lord", must be heralded to the oncoming generations.

The Malaysia Message

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THE JUBILEE CELEBRATIONS

How could the fiftieth anniversary of the founding of the Methodist Mission in Malaysia be more fittingly celebrated than was actually carried out in the Semi-Centennial programme from Monday, January 7 to Tuesday, January 15? Eight days of inspiration, of fellowship and of vision, days which will long remain in the memory of those who were fortunate enough to have the privilege of attending these meetings! Every detail of the programme had been most carefully planned, and much credit is due to the General Committee, with Mr. T. W. Hinch as Chairman, for the excellent way in which the various public meetings were conducted. Our Resident Bishop, Edwin F. Lee, gave himself unstintingly as the presiding officer, who in his own characteristic and genial way added much to the felicity of the occasion.

What a providential destiny was ours not only to witness these celebrations, in recognition of fifty years of God's guidance of our Mission, but to be privileged to have with us the three founders of this Mission in the persons of Bishop and Mrs. William F. Oldham and of Miss Sophia Blackmore! In the personalities of the three we saw the fifty years history of the Methodist Mission vividly incarnate, with the natural aspiration of our hearts saying, "Therefore let us also, seeing that we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before him endured the Cross."

We were also pleasantly surprised at the amount of attention which the public meetings drew from the general public in Singapore and throughout Malaya. The public tributes which were paid to Bishop and Mrs. Oldham and to Miss Blackmore, as well as to our Mission work in general, are given more fully elsewhere in special articles of this issue of the Malaysia Message, but these tributes were significant in revealing the remarkable place of esteem which the educational and religious work of the Methodist Episcopal Church has in the hearts of the people of Malaya. The Public Meeting in the Victoria Memorial Hall, on Wednesday evening, January 9, held in honour of the Rev. Bishop William F. Oldham, was a striking testimony of this fact. The Colonial Secretary, Sir Andrew Caldecott, who came as the representative of His Excellency the Governor, voiced the greetings of the Government and showed with what cordiality and esteem our work is officially regarded. The Chinese community could have found no more representative speaker than the Hon. Mr. Tan Cheng Lock, member of the Legislative Council, who paid a glowing tribute to Bishop Oldham and his work as an eloquent expression of gratitude on the part of the Chinese people. Mrs. E. V. Davies, M.A. who has just returned from a world-tour, came not only to express the cordial sentiments of the Indian community but was a voice representing the new womanhood of Malaya.

The Bishop of Singapore, the Rt. Rev. Basil C. Roberts, in a few well-chosen words expressed on behalf of the Anglican Church welcome, greetings and congratulations to our three pioneer missionaries. Although, he said, he could not claim to have come to Malaya in 1887, as Miss Blackmore could, he could claim to have come into the world in that year, and although he could not claim a direct association with the notable achievements we were celebrating that day, he welcomed the opportunity of expressing publicly, on behalf of the Anglican Communion, the admiration which they felt for our enterprise. He said it was indeed a happy and rare experience that Bishop Oldham was enjoying that day in returning after fifty years to the scene of his former labours to find himself surrounded by such a multitude of spiritual descendants.

Cordial greetings were brought from the English Presbyterian Mission by the Rev. William Murray, M.A., Senior Missionary of that mission and one who for over forty years has been intimately associated with many of our veteran missionaries. The Rev. Ernest Tipson, Malayan Secretary for the British and Foreign Bible Society, in witty and appropriate words congratulated our Mission on the emphasis we have

aid on Christian literature and on the contribution which Dr. W. G. Shellabear has made to the work of the Bible Society.

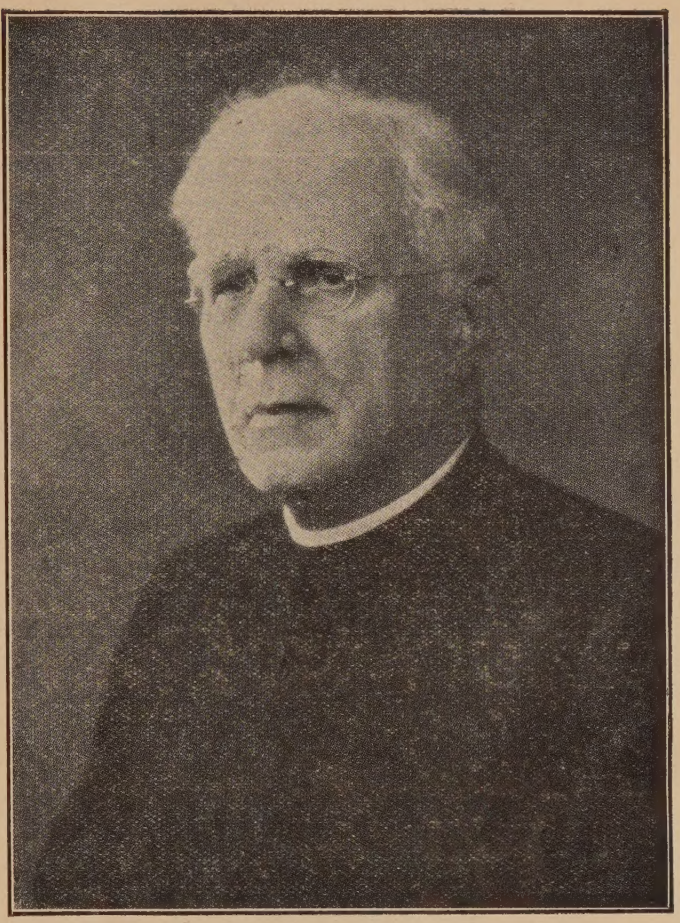
The Department of Education found an eloquent voice in the person of Mr. H. R. Cheeseman, Inspector of Schools, Singapore and Labuan, who paid a sincere and glowing tribute to the educational contribution of our Boys' and Girls' schools to the life of Malaya. Mr. Cheeseman has very kindly allowed us to reproduce this speech elsewhere in this issue.

Coming as he did directly from the Board offices in New York, the Rev. Frank T. Cartwright, Associate Secretary of the Methodist Board of Foreign Missions, in happily chosen words brought greetings from the Church in America and from the Board in particular. Although he felt, he said, like a freshly-arrived alien, his years in China with the Foochow mission made him recognize many familiar faces in the audience before him. His speech was typical of the happy mood which prevailed that evening, when everyone seemed to be in his best speaking form.

Although Bishop Oldham needed the assistance of Bishop Lee to rise from his seat on the platform, and although he spoke so softly that it was necessary to have his words repeated aloud by the Rev. Goh Hood Keng who stood by his side, his words in sharp, short sentences brought a message which struck deep in the hearts of us all. It was the message to hear which people had crowded the Victoria Memorial Hall to its utmost capacity a striking address which set the tone for the succeeding speakers.

Miss Sophia Blackmore, in response to the many tributes paid to her, addressed the gathering in lighter vein on the progress of Female Education during the past fifty years and told how the young women of the present day differed from the girls of that period when they were kept behind closed doors and only saw what was going on outside through a "peep hole". Some of these memories Miss Blackmore gives to us in a special article of this number of the Malaysia Message.

Altogether this Wednesday night was a happy evening, at which the Jubilee Choir, with Mrs. Howard Pedlow as soloist, made its debut and an immediate reputation for the excellence of its musical contributions.



VICTORIA MEMORIAL HALL

ADDRESS BY BISHOP OLDHAM

I thank you personally for your kindness in receiving me and Mrs. Oldham but leaving all that out I wish to say three things.

The first is this: I speak not officially for the whole mission but only for myself. I wish to thank the Education Department of the Malayan Government with all my heart.

I have been an educational missionary all my life-time but never have I known such harmonious relations as exist here in Malaya.

The next statement is this: Female education, when the missionaries first came here, was very backward. It is not that there were no schools; there were, but they were struggling and not co-ordinating.

As I emphasise and believe in female education I could not tolerate that state of affairs.

Pioneer Missionary Lady

Then came on the scene a pioneer missionary lady interested in education, Miss Sophia Blackmore. She came and she got the women out of their comfortable abode, but Miss Sophia Blackmore is with us and I hope she will be allowed to tell her own story.

Turning aside from that I wish to make a proposal to this audience, and that is to approach the Government with a view to erecting a statue for perpetuating the memory of Miss Sophia Blackmore.

Supposing that the Government were to give us a selected piece of ground with the permission to erect a statue, the fact that Miss Sophia Blackmore is an Australian will give added weight to my suggestion.

Lastly and very briefly, I call your attention to the value of religion in the matter of education. I thank you again for your kindness and may God prosper the Anglo-Chinese Schools and may the future be even brighter than the past has been.

Courtesy Straits Times

ADDRESS BY SIR ANDREW CALDECOTT, C.M.G., C.B.E.

The Colonial Secretary, The Straits Settlements.

In the absence of His Excellency the Governor on tour the privilege has fallen on me to deliver a message of congratulation to the Methodist Mission on the occasion of its semi-centenary and also a message of congratulation to Bishop Oldham.

It is an old and true saying that a great matter needs no chatter. I do not propose to enter on a rehearsal of Malayan history and the deep debt due to the Methodist Mission.

Its influence and its activities have become, I think, as integral a part in our religious, educational and social environment as its churches and its schools have been in more material surroundings.

It would be difficult indeed for any of us in modern Malaya to envisage what the country would have been without religion. There is one man who saw Malaya without it and who supplied the deficiency—Bishop Oldham.

When Bishop Oldham looks upon Malaya and sees what has arisen from the seeds he planted fifty years ago he will feel proud of the rapid growth of the Methodist Mission in this country. I pray that the Mission will long continue in such progress with loving rededication to its sacred purpose.

Courtesy Straits Times

ADDRESS OF MR. H. R. CHEESEMAN

Inspector of Schools, Singapore and Labuan

Probably nowhere else in the world are there schools with such a diversity of races, working and learning together, as we find in the English Schools of Malaya. The result is that we have problems and difficulties to face rarely fully realised by others, but of which the schoolmaster is acutely conscious and daily reminded. It has always seemed to me to be peculiarly appropriate, in view of this diversity of races, that we are able to call upon the assistance of men and women not only from all parts of the British Empire but also from the United States, France, Italy and elsewhere—men and women able to make special contributions to our problems both because of their widely varying experience and background and also (and, I would say, chiefly) because of the high ideals of service that have brought them to Malaya.

I therefore welcome this opportunity of paying a tribute, on behalf of my department, to the work in the field of local education of the Methodist Episcopal Church of America. The part played by this Church is sufficiently indicated by the fact that there are over 10,000 pupils in their grant-in-aid schools in the

Straits Settlements and the Federated Malay States, representing not less than one-fourth of the total enrolment of all government and aided English schools. The story of the growth in numbers and in efficiency of these schools within less than the lifetime of one man is almost incredible, and may well be regarded as one of the most remarkable educational developments of modern Malaya. A part of this development I have had the privilege of observing during the past twenty-seven years. I think today of some of the pioneers, known to me but no longer with us. Let me name two. I think of W. E. Horley with his wonderful influence on young life. I think of G. F. Pykett, without exception the finest practising schoolmaster it has ever been my lot to meet. I can pay no higher tribute to any man. These two, and others, are gone, but we are fortunate in having with us the chief of the pioneers, the one who laid well and truly the foundation stone. We are told that Bishop Oldham was born an Englishman and is legally an American. We will have none of that! We claim him for Malaya. To us he is, and always will be, Malaya's silver-tongued preacher and educational pioneer.

And now one final word of tribute to the Girls' Schools. For many years, we in Malaya were also very slow in conducting propaganda to persuade parents to educate their girls. All honour therefore to those like Miss Sophia Blackmore who were among the first to show vision and determination in this work. The progress of the girls' schools in Malaya during the past decade has been, in my opinion, far in advance of that of the boys. But how much remains to be done! They have only just begun. I believe, every thinking man and woman must believe, that the future of Malaya—indeed, the future of any and every country—must depend, in no small measure, on the education of the womenfolk who may, in the very early years of a child's life, make—or mar—its career. I would urge more, and still more, attention to the education of girls. And if you are looking for a suitable memorial for these Jubilee celebrations, I could suggest none better than the completion of the new building for the Singapore Methodist Girls' School. I should like to see the various annexes of that school swept away. I should like to see on your magnificent site at Mount Sophia buildings in all respects worthy of this city, worthy of your Church, worthy of the fine work that has been done by that school, and of the still finer work before it.

On behalf of the Education Department I tender to the Methodist Episcopal Church in Malaya warm congratulations on the growth in members and in efficiency of their schools during the past fifty years, and I offer every good wish for their continued success and prosperity.

H. R. Cheeseman.

A CHINESE TRIBUTE

By the Hon: Mr. Tan Cheng Lock, c.b.e.,

Member of the Legislative Council, The Straits Settlements.

The Chinese Community of Malaya owe a deep debt of gratitude to the Rev. Bishop Oldham and the Methodist Mission for the substantial and remarkable contribution they have made toward the educational advancement and cultural advantage of the Chinese throughout this Peninsula, and for the spiritual uplift and enrichment of that worthy though small section of my community who have embraced the faith of the Methodist Episcopal Church during the last half century.

One of the three prominent Chinese gentlemen, who were the first to have been associated with Bishop Oldham when he first came to Singapore fifty years ago viz: the late Mr. Tan Keong Saik, the father of our well-known fellow citizen, Mrs. Lee Choon Guan, was an uncle of mine and the head of my family, while a large proportion of the people who have benefited from the labours of Bishop Oldham and the Methodist Mission have been Chinese.

A Venerable Friend

Hence it is not only a great privilege but also a source of peculiar pleasure to me to have been asked to take a share in extending to Bishop Oldham, the founder of the Mission in this part of the world, a hearty welcome back to Malaya, and in paying to our venerable and esteemed friend this public tribute of our respect, admiration and warm regard for the arduous and noble pioneering work he did fifty years ago by the establishment of the first Anglo-Chinese

School and the first Methodist Church in our midst to propagate Western education and culture among the people of this country.

The little seedling which Bishop Oldham planted in Singapore some 50 years ago in the shape of the original Anglo-Chinese School with a total enrolment of 36 pupils, took firm root and has since grown, spread and developed in a phenomenal manner, so that to-day it is found flourishing as a mighty, vigorous and benign banyan grove, bestowing the blessings of a good and sound education on some 17,000 pupils of both sexes attending the large number of Anglo-Chinese and Methodist elementary and secondary English Schools all over Malaya and Sumatra.

Genesis of Raffles College

Even our local centre of higher education, Raffles College, owes its genesis in the first instance to the initiative and effort of a member of the Methodist Mission in the person of Rev. J. S. Nagle, whom I had the pleasure of assisting when he got busy collecting funds for his Anglo-Chinese College project about eighteen years ago. This, to my mind, provided the primary and powerful stimulus which ultimately led Government to establish Raffles College.

To Bishop Oldham, Miss Blackmore and the Methodist Mission is also due the credit for opening schools for the education of Chinese and other Asiatic girls and for the introduction of the concomitant idea of equal opportunity for our women. The advancement of learning among the girls and women of Malaya, much against the wishes of their parents at first is one of the finest and most fruitful achievements of the Methodist Mission, for no people can ever rise higher than their womanhood and make any real progress in life unless they educate their daughters to fit them to become worthy wives and mothers and enable them to play their proper role in life instead of relegating them to the position of ignoramuses and glorified domestic servants.

Eternal Gratitude

The Christian Missionary movement and impulse, which has been a most important cultural drive in the East, and has been instrumental in introducing some of the best elements of Western culture into the life of the people here, has produced the noblest of the missionaries, among whom is Bishop Oldham, who, by virtue of his fine natural gifts, extraordinary character, unquestioned devotion to idealism and perfect understanding of the people of Malaya, has performed notable achievements which have redounded to the good of the people of this land, and in recognition of which we are assembled here this evening to do honour to him. For the share of the benefit which the Chinese Community of Malaya has received therefrom I desire to express my eternal gratitude to him.

In conclusion, I may be permitted to join in heartily congratulating Bishop and Mrs. Oldham and Miss Blackmore on their unique good fortune in having lived to be present at the celebration of the fiftieth birthday of the magnificent organisation which he with their assistance founded in this city half a century ago and which has accomplished during the time so much marvellous religious and educational work in Malaysia, and in wishing Bishop and Mrs. Oldham and Miss Blackmore all happiness, peace, prosperity and good health during the rest of their lives, and the Methodist Mission continued and signal success in its magnanimous task of helping to uplift and enlighten and promote the social welfare of the inhabitants of Malaya and the rest of Malaysia.

A VISION THAT WAS FULFILLED

By the Rev. Ernest Tipson,

Secretary of the British and Foreign Bible Society.

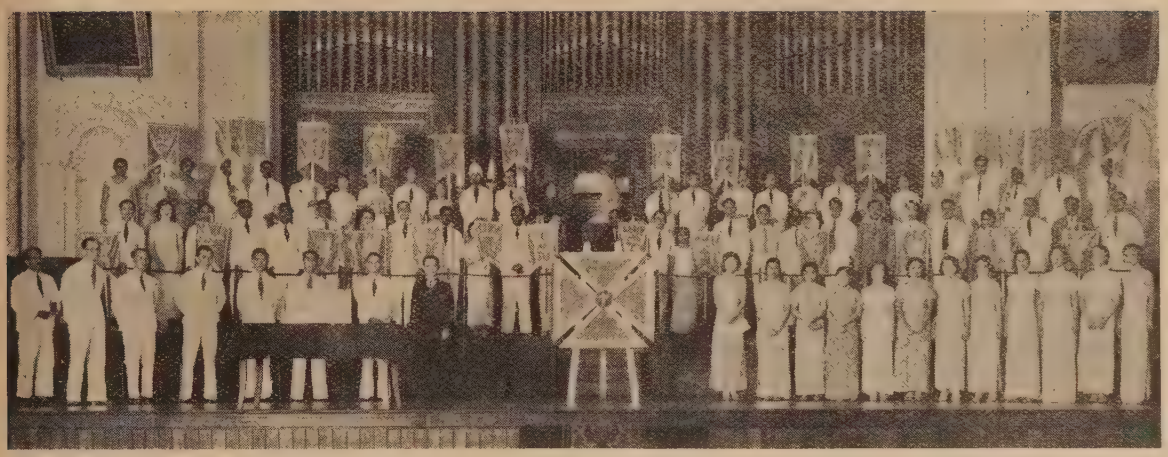
It gives me great pleasure to be present this evening and to have the honour of being linked with my Methodist friends in their jubilee celebrations, for the British and Foreign Bible Society has been an ally in their great work ever since they commenced in this country.

This platform reminds me of our name, British and Foreign. You know we Englishmen divide the world up into two classes only, British and Foreign. If you are not British then you are foreign, and if you are not foreign then you are British. Why, there are still some English people who wonder whatever foreigners are going to do in heaven, if they do not know English.

Malay Scholar.

We have a close link with the Methodists. How many know that our Malay bible from Genesis to Revelation is the work of the finest Malay scholar the Methodists have ever produced in Malaya, that indefatigable student and worker, Dr. W. G. Shellabear? That work is a magnificent monument to his memory. Not only did he finish that work but he produced the whole bible in "baba" Malay as well. Only the New Testament was published. I believe the Rev. Goh Hood Keng has the Old Testament manuscript in his possession.

Lastly we are brought to the one who fifty years ago had the vision of all this work, Bishop Oldham. Not many men have visions, still fewer have the privilege of seeing those visions fulfilled.



Young People's Meeting, Victoria Memorial Hall

YOUNG PEOPLE'S MEETING

The second public meeting of the Jubilee Programme held in the Victoria Memorial Hall Friday, January 11, was the Young Peoples' Meeting under the direction of the Epworth League Cabinet and of Mr. Thio Gek Choo, director of the programme.

This meeting which was largely attended by the young people of Singapore and by delegates from Epworth Leagues throughout Malaya dramatically represented the place of the Epworth League in our Jubilee Programme.

The Young Peoples' choir under the direction of Miss Lila M. Corbett sang "Te Deum Laudamus" and "Send Out Thy Light". Prayer was offered by the Rev. S. S. Pakianathan, Superintendent of the Southern Tamil District. An opening address entitled "The Birth of the Epworth League in America" by the Rev. P. L. Peach of Kuala Lumpur told how the Epworth League was organized as the outcome of the amalgamation of five young people's societies which had sprung up as the result of the awakening of the young people of the Methodist Church in America after the Civil War. The Epworth League was first organized May, 1889 in Cleveland, Ohio.

Mr. G. S. Arumugam of Klang A. C. S. spoke on "The History of the Epworth League in Malaysia". The first chapter was organized in Wesley Church, Singapore, under the direction of the Rev. William F. Oldham in 1889 only a few months after the organization of the first Epworth League in America. In March 1895 the Straits Chinese Church organized a Chapter with the Rev. W. E. Horley as the first president. Penang followed in 1901. The first Epworth League Institute was held in Kuala Lumpur in 1920.

The most impressive feature of the programme was a grand procession of the 26 different Epworth League Chapters from Borneo, Sumatra and Malaya as they marched into the hall carrying their banners. Each banner was inscribed with the name of the Chapter and the date of its organisation. Two leaguers representing each Chapter filed down the centre aisle, with one leaguer carrying the banner and the other reading a brief history of the Chapter. On the stage was a large Maltese Cross representing the Epworth Leagues in Malaya and symbolizing the growth of the League and its contribution to the church. After the reading of the history of each chapter an electric lamp on the cross was lighted.

The Rev. D. H. Yap, Secretary for Epworth League and Young People's Work, delivered an address on "The Challenge of Youth". "The challenge," he said, "comes first from the people like Bishop Oldham who have served us. It comes also from the people around us whom we ought to serve. The conditions of life around us, social, economic and moral, are a challenge to the moral fibre of youth. When we consider that one out every seven Chinese persons is an opium addict and that the Mui-tsai system is still accepted by many Chinese there is a challenge to youth."

Bishop Edwin F. Lee, D.D., gave the charge, with the congregation standing. He challenged the young people to think seriously, courageously and honestly, that they might be the means of lifting their own people to a higher plane of living. They must be not only heirs but sharers of the faith. The exuberence of youth must be guided in the paths of service. Every trust be weighed with extreme care. All life must become intergrated with that which is good, according to the pattern of Jesus Christ.

After the singing of the Epworth League hymn Bishop Brenton T. Badley of Bombay pronounced the benediction.

Much credit is due to Mr. Thio Gek Choo and to the Rev. D. H. Yap for the excellent arrangement of this service.

VISITING IN CHINESE HOMES IN THE EIGHTIES

By Sophia Blackmore

In the Eighties the wealthy Chinese people lived in the Telok Ayer district and my little pony seemed to know all the turns in the road for we travelled there so often. The principal dwellings were in Telok Ayer and Amoy Streets, the long houses with the front door on one street and back door on the other. These handsome doors, carved, red painted and gilded, were distinctive of the Chinese houses. The doors were so alike that I was bewildered when I tried to think who lived behind them.

The first Malay that I learned to speak I called my Catechism—but it was not a religious one by any means. When I went to a home with my little interpreter I would be invited to sit on the handsome black ebony couch. The lady of the home would settle herself at the other end in tailor fashion with her feet tucked in under her. Close at hand was her betel box and when the necessary condiments were wrapped in the serei leaf and the wad placed in her mouth she was ready to open the conversation. Then my catechism would begin. She would interrogate my interpreter thus:— "Where does she come from? Has she parents? How old is she? If she is so old why ever did her mother not get her married?" These questions were asked so often that eventually I could give the answers in Malay myself, even if my Malay was not as high class as old Inchi Ishmail tried to teach me.

But soon rumours began to be circulated: "This strange woman is a spy," they said. Laws had lately been enacted to curtail gambling among the women in their homes and it was rumoured that as the "Company" knew no man would be allowed in their private apartment this female "Mata Mata" had come. The rumours, they thought, were confirmed when I asked their names to write down in my book so that I could have a visiting list. But a young nonya secluded in her home had a different solution. Kanchil had been to a Chinese School that year. When it closed for lack of funds the pupils were told that another teacher would come some day. How happy this young girl was to find she was right! The stranger was not a spy but a teacher.

There are always some openings when one goes forward in God's work. A Chinese gentlemen who had come under Bishop Oldham's influence wished his little girls taught but not in a school. Oh no! Could a teacher be found for them? One was found and on 15th August 1887 we had our first Chinese girls as pupils. How very kind they were to us in this home for I too went twice a week to examine what progress had been made. I remember a drive in their large family coach, eleven of us inside, with the curtains tightly drawn, but there were peep holes to see out of. I was offered the use of one but the Company inside the coach for the time being was more interesting to me than the outside world. In time other families asked for teachers and in this way we had happy beginnings and contact with the women and girls in their homes.

But my ambition was to have a Girls' School in the Telok Ayer district. So with my Assistant I visited many homes looking for pupils, often to be laughed at for my pains. The mothers said "A girl did not need to earn wages. She must learn to cook and sew." How pleased I was when a little girl clapped her hands and said, "Oh mother, let me go." This was little Gondol (bald head) so named because after an illness she had her head shaved. The child was not a brilliant scholar by any means and never made much progress but I always gratefully remembered her enthusiasm.

Then there was difficulty in finding a house. I asked help from a gentleman who was having his daughter taught at home but he had no suggestions to make. When Bishop Thoburn came on an Episcopal visit and met the Chinese gentlemen to interest them in further developments for the Anglo-Chinese School they were eager to help, but when he spoke of a Girls' School their enthusiasm fell flat. There was no response from his hearers. So we went looking

for a room. Mrs. Leicester and I, and one morning unexpectedly we found one. A buxom Chinese woman was standing at her door as we came along Cross Street. She was anxious to know our errand and when we had informed her, she showed us her front room which she would let to us for a moderate rent. Soon we had made final arrangements and opened school with six little girls.

How the dress of the little Chinese girl has changed since these days! Our little girls had their heads smoothly shaved for about two inches all round their heads and their hair so smooth and neatly coiled at the back and surrounded with fine beads threaded on horse hair. They wore the slippers beautifully embroidered in beads or silk. These slippers slipped off so easily that later shoes which would stay on had to be substituted. The sarong and kabaya was the dress of these demure little maidens.

In those early days adopted girls in the home always had my sympaahy. One little child not more than four was having her hair braided and how the "mother" tugged at that poor child's hair! Another child would have screamed out with pain but this little scared-faced child stood there without a moan. In the house where we had the school was a poor hard working "hamba"; she was so thin and frightened looking, she loved to sit on the door step and watch the children. One day an adopted girl of eighteen left her home and in a jinrikisha followed the gharry that conveyed our teacher to and from Telok Ayer. Eventually she found us and asked us to keep her. She was taken before the Chinese Protector who said she was free to choose. Later she married and has now a fine family.

But our chief aim in our work for women and girls was not to educate them only but to let them know of Christ Jesus as their Saviour and Friend. When Miss Salome Fox and I were called by the man of the house to teach his mother and wife how glad we were! "They are very ignorant", he said to us. When we went the wife came to greet us, later the mother came downstairs. As she told us afterwards she waited alone and lifting up her heart to God said, "Has some one come at last to show me the true way?" Weekly we visited this home, step by step showing the way of Salvation, and then had the joy of seeing this dear Chinese lady confessing her faith by being baptized—the first fruit of our work in Telok Ayer.

Nind Home
5th January 1935.

THE SERVICE OF WORSHIP

The third public meeting in the Jubilee Programme, held at the Victoria Memorial Hall, was the great service of worship on Sunday evening, January 13, when the large hall was filled to capacity by Singapore Methodists and by the many visitors from upcountry.

The Rev. R. L. Archer, District Superintendent of the Singapore District, presided.

The Jubilee Choir under the direction of Mr. T. W. Hinch made a fine contribution to this service and in the Introit and Anthem revealed a rare power of interpreting choral music. The Anthem "What of the Night" was most impressive with Mr. R. Lyne of Singapore as soloist. Mrs. Howard Pedlow sang as a solo "How Lovely Are Thy Dwellings". Mrs. E. M. Road presided at the organ.

Prayer was offered by Bishop Brenton T. Badley. The Rev. James A. Supramaniam, Superintendent of the Central Tamil District, read the scripture lesson. Bishop Edwin F. Lee preached the sermon on the theme "Christianity and its Message for our Generation". He took for his text the words in the Gospel of Luke "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised."

Jesus is concerned, he said, with unfolding spiritual life which will produce real men and women. There is need of the practical immediate approach. After four decades of scientific precision and emphasis, our outlook on life has been dominated by cold rationality, but we are coming back to an appreciation of the emotional reaction of the soul.

Many by-products of the Christian ideal have been mistaken for the ideal itself. Fifty years of the Christian Church in this land have taught many people to appreciate life and their own personality. Civilization will not be a menace nor a danger if we follow the glorious way of the Christ.

MALAYSIA MESSAGE

The next number of the Malaysia Message will be the regular March issue and will appear March 1st. All material for publication should be in the hands of the Editor by February 15th.

Extra numbers of the Jubilee number may be obtained from office of the Malaysia Message, 10 Mount Sophia, for twenty-five cents per copy, postpaid to any part of the world. **Send your friends at home this souvenir of our Malaysia Jubilee!**

SERVICE OF PRAISE

The fourth and last public service to be held in the Victoria Memorial Hall was on Monday evening, January 14, which was not only the conclusion but the climax of the semi-centennial celebrations. At this time the Jubilee Choir which had been organised and directed for the semi-centennial celebrations by Mr. T. W. Hinch gave a delightful programme of religious music.

The following account taken from the Straits Times, January 15, reveals how much the Jubilee Choir was appreciated: "The unity, precision and spirited attack of this choir, which had only been got together during the preceding fortnight, which included many Asiatic members, and which was drawn from Methodist churches throughout the country was remarkable. Many congratulations were forthcoming for the conductor, Mr. T. W. Hinch, and the general verdict was that the concert was one of the best of its kind, both in the standard attained and the selection of the programme that had been heard in Singapore for some time. The evening's enjoyment was enhanced by soloists worthy of the occasion, and the only moments during the programme in which applause was felt to be fitting were when bouquets were handed to Mrs. Howard Pedlow and Mrs. E. M. Road. The male soloist was Mr. R. Lyne, who sang in the final anthem "What of the Night?"

The address prepared by Bishop Oldham entitled "What of the Future" was read on his behalf by Bishop Brenton T. Badley of Bombay. This address is printed in full in this issue. Bishop Lee who presided thanked everyone who had a part in making the Jubilee celebrations such a success. He thanked the Municipality for their kindness in granting the use of the Victoria Theatre and the Victoria Memorial Hall. He made special mention of the musicians and of Mr. T. W. Hinch, chairman of the General Committee for the semi-centennial celebrations and of the Rev. H. B. Amstutz, chairman of the Malaya Annual Conference Programme Committee.

It is no exaggeration to say that every public meeting and service held in connection with our semi-centennial programme was an inspiration. The splendid production of the pageant "The Morning Light" on three different evenings, the excellent singing of the Jubilee choir, the dignified arrangement of all of the services filled out an Annual Conference programme which should go down in history as one of the mile-stones of Methodism in Malaya.

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a productive Christian faith, strong in its adherence to the greater essentials of truth, and energetic in carrying out the will of God amongst the children of men.

Whatever comes and whatever goes this splendid stuff is to our hand. God help us to so handle the matter as to bring forth living results that shall through all the future enlarge and deepen the work of the Kingdom of God in the hearts of men.

WHAT OF THE FUTURE!

Bishop William F. Oldham.

With a glorious past and a most promising present we have the right to look for large results in the future. But these results must be more distinctively religious. The past has made for us the possibility of a background that promises largest outcomes. The future must deepen these experiences and create a living organism imbedded and rooted in the Christian faith. To this end that faith must be represented in its working energy and in its spiritual results. Not so much a creedal or ritual but a living faith that enters into life, regulates conduct, and cultivates a passion for that which is godly.

I have said this presentation of the Christian faith must not be merely in its creedal and ritual aspect. It must be a religion of spiritual experience. The challenging thing about Dr. Stanley Jones' presentation of Christianity is found just there, where no truth is embarrassed by what is not experienced and where life is regnant.

One of the most cherished days of my life was when in the New York Office I was called upon by Mr. Lee Choon Guan, his wife, and his secretary, who had been an Anglo-Chinese School boy. I presented this group to the entire establishment of the Board of Foreign Missions in New York City and when each of them had made brief response to the introduction, Mr. Lee Choon Guan's secretary replied at some length. The gist of what he said was this. He was an alumnus of the Anglo-Chinese School, Singapore, that when he entered that school his people laid him under severe obligation not to be affected by the religious side of the school's teaching. He went to school under this contract. And then he turned to me and said, "I want you, Sir, to know that though I am not a formal Christian, I and several hundred like me of your own students are trying to play the game as our Master taught it to us". I was profoundly moved. Such presentations of life are more convincing and more productive than any formal type of even the Christian religion.

To secure all this, however, the teachers must themselves be filled with a passionate desire to extend the Kingdom of their Lord and to bring under His benign sway all those with whom they have contact in their school and after school days. The silent influences that come forth from a teacher who is himself filled with the Holy Spirit are more productive of direct religious outcomes than the most elaborate services or attractive periods of worship. To this end I would call upon all the agencies connected with the schools to seek the power of the Holy Spirit to bring about the enthronement of their Lord.

A mighty revival of religion may be looked for in the future and this revival will be rooted back in

(*Continued at foot of previous column*)

AFTER THE JUBILEE

By Bishop Brenton Thoburn Badley, D.D.
Resident Bishop, Methodist Episcopal Church, Bombay, India.

The Malaya Jubilee was a far greater and more important occasion than I had anticipated. In its planning and execution it showed talents of a high order, and its influence must be deep and far-reaching. It showed in a remarkable way that American Methodism is at the very heart of the great evangelistic and educational undertakings of Malaya. Personally, I was much impressed and deeply gratified by the evidences of the commanding position of the Methodist Episcopal Church in the life of Singapore, and by the notable contributions made by our Church to the life and development of the peoples of the Malaya field. As I have studied the map, and talked with many of the leaders of our work in the great centres from Singapore up to Penang, it has seemed to me that there are most remarkable opportunities of growth and expansion, as well as great demands upon us by the rising tide of life and progress in this strategic section of Asia.

Looking toward the immediate future of Methodism in the Malaya field, it seems to me that the outstanding need is a deepened spiritual life and an intensified evangelistic effort. These two go together and the life must precede the task. The amazing material progress of Malaya, and the unlimited opportunities for advance in all that concerns the physical life, are sure to impress one, especially, who is familiar with the vast reaches of poverty in India,—the home of hunger. But this very abundance of material possessions and eager spirit to develop and possess the things that make for physical comfort, tend to make a problem in the moral and spiritual life of the peoples. The ability to get and to hold, to lay up and enjoy the good things of life, will tend to rob people of time for prayer, weaken the spiritual appeal and dull the sense of spiritual adventure.

For the Church, the challenge is to a more ardent search for the spiritual, a deeper devotional life. If a true spiritual quickening can come to the far-flung communities of our Church, if a great revival of the things of the spirit can be experienced by our young people, the immediate future holds vitality and victory such as few fields have been able to demonstrate. One who has been so slightly related to the missionary undertaking in Malaya cannot speak with authority, and yet one who has been long resident in Asia and intimately related to the life and problems of one of its great lands, having touched Malaya through more than three decades from time to time, has a certain perspective that is of value. The Jubilee has given me the opportunity to make my seventh brief visit to Singapore, since 1899 when I went through on my way to India from the United States to begin my missionary work.

This has emboldened me to write these paragraphs under the title, "After the Jubilee." *What* after the Jubilee? In brief,—a Revival, a spiritual quickening, a new era of prayer, a fresh laying hold of faith, a renewed emphasis on spiritual life, a new evangelism. In this appeal there is not even a suggestion that we should slacken our efforts in the line of education,—one easily recognizes the schools as forming the very backbone of our enterprise. As a Church, we have been wisely led to put education at the heart of our enterprise, and become pioneers in the great task of bringing enlightenment and developing the latent intellectual life of these great peoples. This must continue, and the work must expand, keeping step with the march of intelligence and progress. Yet there may be the possibility of bringing a renewed vitality, a fresh ardour, a greater directness to the spiritual life of the youth of our schools.

Might not the aim be to make our educational institutions real spiritual power-houses? Could they not more directly train the youth of our Church for Christian service? Is it not possible for them to contribute more largely to the total evangelistic programme of the Christian community? It is not a question so much of securing converts to Christianity from among the thousands who throng our halls,—there are strict limitations to the efforts we should make in that direction, as well as to the real value of results obtained from adding youthful members to our constituency before they have reached years of maturity. It is worth very much to the Church, however, if the teachers on the school Staff are deeply experienced in the things of the soul, are tactfully able to present spiritual truth to enquiring minds, and able to demonstrate the power and beauty of the Christian example. In this respect, there should be no difference between regular missionary teachers and so-called "contract" teachers. If, peradventure, the system in vogue has come to mean that "contract" teachers are engaged for "secular" work, and are not related to the total Christian undertaking, the system needs to be revised. Christian life, character and service on the part of all Christian teachers are a necessity, if the spiritual instruction of our youth is to be sound and the spiritual morale of our young people is to be maintained. A true Revival should touch the Staff as well as the student body of our institutions. Those who select our teachers at the Home Base, as well as those who welcome them on the field and place them in the service should understand this, and work always with this in view.

In closing, I should like to add that I have been greatly encouraged by what I have seen in Malaya on this visit, and that the future of the work seems to me to be full of things of the largest promise for the cause of Christ in Asia. With a rising tide of spiritual power, our Church should be at the beginning of a new era of Christian achievement of the utmost significance to the Church in Asia.

Bible Woman's Training School, Malacca, with Miss Jackson, Miss Martin and Mrs. Shellabear

OUR EARLY DAYS IN EVELAND SEMINARY

By Catherine E. Jackson

In 1913, Miss Martin and Miss Brooks brought a request from Mrs. Lindsay and the ladies from home, that we consider ways and means whereby we might conserve the teaching in our Girls' Schools, and help the girls going out from our schools, to a practical use of the things they had learned.

At that time there was little promise of any programme of practical work that could reach out into, and result in, any public activities. Except upon very rare occasions young women did not appear in public and if ever so it was always under careful chaperonage. No young woman could go about the streets much less could she visit in homes or do public work of any kind.

The first activities, therefore, were very limited. Beyond study of texts and subjects, with a few personal contacts which they might make in the homes of their relatives and friends, the first graduates of Eveland Seminary could do little.

However, the Course of Study mapped out by the Committee was one looking toward the future when such restrictions should not prevail. It aimed to prepare these young women to fit into the life of the home, the school, and the church. Hence, the motto of these earlier years—— -"The Home, The School, The Church."

The first student to take up this course was Mrs. Chen Ah Poh—then a young woman who had just finished her Cambridge Course in Methodist Girls School. She was one of Miss Blackmore's girls, and began her work quietly, helping the missionaries to personal contacts with some of the older women of the Church.

The second year of this programme of work brought to us three young women from Lady Treacher Girls' School in Taiping. These were Mrs. Chen Su Lan, Mrs. Khoo Cheng Ho, and Mrs. Liew Ah Wee.

Mrs. Khoo Cheng Ho was the first to venture into the teaching field. She began her work as a teacher of English in a small private school for Chinese girls. This school was situated a few blocks from the Seminary, which was then on Wallich Street, and to which she went in a special ricksha, all carefully closed and hooded. In those days this was quite a venture!

In her last year as a student, Mrs. Chen Su Lan took a new step for our young women by going, under careful chaperonage of course, into the homes of a few of our Hakka women and teaching them that the Gospel Message was for them.

A first result of this visiting was an old blind Hakka woman who sent for the writer one Saturday morning just before her pastor, Rev. Kong Lau Siong, was to baptise her on Sunday. She was an old white-haired lady with a face that lighted and shone as she spoke of Heaven. On the day before her baptism two questions were bothering her very much. The one was, "I am an old Chinese woman who can speak only Chinese. Will the Christian God be able to understand me, when I go to Heaven and stand before Him?" The other question was, "I am an old Chinese woman and wear only Chinese clothing; can I appear and stand before God in my simple Chinese dress?"

The writer would give much to be able to picture the light that shone in that old face when she was assured that God was able to understand all languages, and that the dress from within—that of the heart—was the one that counted with God. Those were indeed, the beginnings of the larger day.

LEADING ARTICLES FROM SINGAPORE PRESS

WESLEY'S CHURCH

This week the Methodist mission is celebrating the fiftieth anniversary of its foundation in Singapore. In the ordinary course the Catholic and Protestant missions in this country carry on their work with but little attention from the general public, but on an occasion such as this it behooves us to pay four tribute to a church which from very small beginnings in Singapore in the 'eighties has come to play a leading part in education and religion in this country. Whether we agree theoretically with missionary enterprise or not, we must recognise the importance of an organisation which is educating something like 15,000 Malayan boys and girls, is maintaining a large staff of teachers and ministers, and is upholding the lamp of religion at a time when poise and direction in personal life are more difficult to attain than ever before.

The Methodist mission has always been financed and to a large extent staffed from the United States, and it is in fact an extension of the American branch of world Methodism. Yet British personnel has played a formative part in its local history. Bishop Oldham is English by birth; the Rev. W. Shellabear was an officer in the British Army before he joined this mission; the late Rev. W. F. Horley and the late Rev. G. F. Pykett were Englishmen; and Miss Sophia Blackmore (who did so much to overcome the Asiatic prejudice against girls' schools) hails from Australia. Nevertheless, the Methodist work in this country has been in the main American in its origin and backing, and it would be ungenerous not to admit the debt which Malaya owes to an alien branch of Methodism for providing education at a time when Government was unable or unwilling to assume that responsibility. Even now the aided schools are educating two thirds of the pupils in English schools in this country, and are doing so at a cost very much lower than that of the Government schools—an arrangement which saves the taxpayer much more than is generally realised.

It is certain that the austere and hard-riding John Wesley never dreamt that his little groups of followers, all of whom were pledged to affirm that convincing personal experience which was lacking in the religious life of the time, would grow into a church world-wide in its scope and actually in point of numbers the largest of the Protestant denominations. Still less did Wesley foresee that the backwoods congregations of the early American colonies, which he visited and described in his classic journal, would throw out an offshoot to the southern-most corner of Asia. Wesley is an honoured figure in the history of England, and, whatever our religious views may be, we cannot question the presence in Malaya of a Christian denomination which he founded—a denomination which lays especial stress on personal "conversion" in spiritual experience and on simplicity in chapels and services. Religion takes many forms, and no form survives for which there is not a real human need.

Missionary enterprise in Asia has given rise to more controversy than any other subject; but a Singapore newspaper, looking at this Methodist jubilee as an event in Malayan history, and considering only the general good in assessing the work of this mission, must acknowledge three notable achievements. Firstly, this mission (together with others) has been a pioneer in the field of Malayan education; secondly, it has been one of the most potent factors in bringing into being the attractive, intelligent and healthy Asiatic girlhood of to-day; and finally it has upheld and is still upholding moral standards at a time when Confucius is rejected by the younger generation of China, when domestic and social traditions are becoming steadily weaker among all the Asiatic communities, and when subtle influences such as the cinema are playing upon adolescent minds. Those influences are not necessarily bad, but youth needs to be taught how to evaluate them, and in that instruction it may fairly be said that the Christian missions are playing an admirable and necessary part.

The Straits Times,
Singapore, Wednesday, January 9th, 1935

FIFTY YEARS

To few people is given the happiness of attending the Golden Jubilee of a work which they themselves inaugurated. Such, however, has been the lot of Bishop W. F. Oldham, the founder of the Malayan Methodist Mission, and Mrs. Oldham, and their presence in Singapore this week, when the jubilee is being celebrated, is an event in which all sections of the public are interested. It was in 1885 that Mr. Oldham, a young Englishman, came to Singapore from India with his wife. He founded a mission which today has thousands of members in Malaya and which has in its schools, established throughout Malaya, over 17,000 pupils. Two years after their arrival Miss Sophia Blackmore came from Sydney to join in the work, the first woman missionary to come to Malaya. She too has the happiness of being in Singapore for the Golden Jubilee, and the esteem felt for these three aged pioneers was strikingly expressed at one of the most representative meetings ever held in the city.

On the platform were the Bishop of the Church of England and other heads of churches, the Governor's Deputy and leading members of the Chinese and Indian communities. The speeches made were heartfelt expressions of appreciation for noble work which has been of inestimable benefit to the country. Sir

Andrew Caldecott, who has the gift of making speeches which strike exactly the right note, expressed the feelings of all present when he said that the Methodist Mission had become an integral part of the religious, educational and social life of the country. Very striking was the tribute of the Hon. Mr. Tan Cheng Lock, who spoke of the "substantial and remarkable contribution the Mission had made to the educational advancement and cultural advantage of the Chinese throughout the Peninsula." He referred to the splendid work accomplished by the original Anglo-Chinese School, which began with 36 pupils and was the seed from which Methodist primary and secondary English schools all over the country have sprung.

Many hundreds of men and women in Malaya owe much to the mission schools of all denominations. Without their aid the Education Department would have been sorely embarrassed in the efforts to provide adequate facilities for a population which has grown prodigiously in the course of fifty years. In educational work and medical work the missions have accomplished great things, and the country owes them a real debt of gratitude. We are aware of the fact that missions in other places have been criticised, and it has been claimed that their efforts have largely been expended in wrong directions. This cannot be said of the work in Malaya. In referring to change of religious faith we necessarily tread on delicate ground, but it can be said without offence that there has been no undue attempt at proselytising in this country. The work of the missions has been carried on with benefit to many and offence to none.

Of the Methodist Mission it can be said that from small beginnings its work has borne abundant fruit. Many devoted men and women have laboured in its service, and to three who were here in the earliest days has been given the satisfaction of returning and seeing how their efforts have increased and multiplied. In a splendid tribute to the work in the cause of female education accomplished by Miss Sophia Blackmore, Bishop Oldham said that a statue might well be erected to perpetuate her memory. He suggested that the Government might give a piece of ground for the purpose and the necessary permission. To such a request, coming from the revered founder of the mission, assent will naturally be given, though it has to be confessed that the erection of statues to perpetuate memories has fallen out of favour in the present century. But if there is any statue building to be done in Singapore, there must necessarily be a monument to the man who was responsible for the work being begun, namely Bishop Oldham himself, who looks back upon a career illustrious in the annals of missionary endeavour.

The Malaya Tribune,

Singapore: Friday, January, 11th 1935.

WHAT IS THE MEMBERSHIP OF THE METHODIST EPISCOPAL CHURCH IN MALAYSIA

(including the Philippines).

1. Full members and probationers:

Sumatra	.. ..	1,405
Malaya	.. ..	12,124
Philippines	.. ..	78,815
	Total	92,344

2. Number of Church Buildings:

Sumatra	.. ..	11
Malaya	.. ..	83
Philippines	.. ..	293
	Total	387

3. Value of Church Buildings and Parsonages:

Sumatra	Straits	$ 48,295.00
Malaya	Straits	$891,176.00
Philippines	Pesos	962,000.00

N.B. The Straits Dollar is equal to 58 cts. gold and the Peso 50 cents gold.

4. Number of full members of Conference:

Sumatra	.. ..	19
Malaya	.. ..	64
Philippines	.. ..	89
	Total	172

5. Number of probationers (ministers who are on trial for 2 years before they may become members of Conference):

Malaya	.. ..	10
Philippines	.. ..	23

6. Number of local preachers who are "ACCEPTED SUPPLY PASTORS" in various churches:

Sumatra	.. ..	21
Malaya	.. ..	69
Philippines	.. ..	119

7. Number of pupils in Day Schools:

Sumatra	.. ..	1,921
Malaya	.. ..	15,661
	Total	17,582

We have no Day School work in the Philippines. We co-operate with other Missions in the Union Theological Seminary, Manila a college of Liberal Arts and a school of Theology. We also have the Harris Training School for deaconesses in Manila and the Townsend Bible Women's Training School in Lingayen.

8. Number of school buildings:

Sumatra	.. ..	26
Malaya	.. ..	87

9. Total value of school buildings and land:

Sumatra	Straits	$ 200,000.00
Malaya	Straits	$2,556,860.00

10. Total number of Sunday School pupils:

Sumatra	.. ..	723
Malaya	.. ..	8,382
Philippines	.. ..	27,500

Bishop & Mrs. Badley, Bishop & Mrs. Oldham, Bishop & Mrs. Lee

EARLY DAYS IN IPOH

(From an Interview with the late Rev. W. E. Horley published in the "Victorian," August, 1925).

"In July 1895 I was sent up to Ipoh to organize the Anglo-Chinese School there.

"Things did not look bright in 1895 for a school in Ipoh. The Assistant District Officer when interviewed said there might be twenty boys who would come to school. The Protector of Chinese, Mr. Barnes, said there were very few Chinese boys in Ipoh and he was recommended not to assist at all. There might be a few Malay boys who would come. The old Datoh and later on the present Rajah Muda came to school and other well known Malay boys, one of them being the present Assistant District Officer at Batu Gajah. Mr. Eu Tong Sen became a pupil also and later on several now well known Chinese boys became pupils. My friend Dr. Khong was one of them. Then several Tamil boys came who afterwards became doctors and lawyers and prominent merchants and Government servants."

"The Government gave me 4 acres of land for the Anglo-Chinese School (which has now extended to 12 acres) and we had the jungle cleared. In the meanwhile we had started the School in a Malay house and the lower enclosed part was the School room. Sixty boys were crammed into it and somebody called it the "Black Hole of Calcutta"!

"My assistant was a Chinese lad who passed Standard IV in English and his salary was $15 a month. He taught the Primary and Standard I. In less than a year we erected our first buildings, a School, Church, and a house. The School cost me $2,200 and the house $1,500. To-day the first would cost $11,000 and the second $7,500. This shows how prices have advanced. We started with 4 boys and 3 girls.

"The country was one vast dense jungle except for a tin mine here and there and one or two coffee estates. Little mining villages were also dotted about. Each had its licensed gambling house which was crowded to excess each night. These continued to exist till 1911 when they were abolished and the country has been all the more prosperous for it. Gang robberies, murders, thefts and other evils followed this gambling evil. Children could not pay their school fees because the father had gambled away all the money.

"In the early days in Perak we travelled on foot by bridle paths and if I had wanted to call on our worthy Chief Secretary I should have had to travel that way from Ipoh to Tanjong Malim, where he was then stationed. I must tell you that the Railway in those days had only just been opened from Teluk Anson and as there was no trunk road to Singapore or railway communication one had to come up to Teluk Anson by boat, thence by train here. Ipoh was a small mining village consisting of 3 streets. Can you imagine what the difference is to-day? Flat bottomed boats were poled up the Kinta River from Kota Bharu full of rice and merchandise, and they returned down the stream with tin. Elephants came into Ipoh laden with bags of tin from the mines and returned with bags of rice."

"For travelling sometimes we had to use elephants and at other times a weird uncomfortable vehicle called a "Shandradan". I shall never forget my first trip from Ipoh to Taiping through dense jungle in that kind of conveyance!"

"Our First Home and Chapel in Borneo." Mission Boat in foreground

EARLY DAYS IN BORNEO

J. M. Hoover

For the Jubilee number of the Malaysia Message it becomes necessary to write again about the beginning of the work in Borneo.

The conditions confronting the Christian church in China, just after the Boxer Rebellion, were all but unbearable. In this rebellion, 16,000 Christians suffered martyrdom, and the remainder were persecuted and scattered.

In the city of Foochow was a man of learning and wealth, a member of the Methodist Church, who thought it would be best to do as the Pilgrim Fathers had done, and to seek a land of peace and liberty. He found many willing to go, but where was the land? Like Abraham he set out, not across the plains, but into the South Seas, not knowing where he went. When he arrived in Singapore, he was directed to Sarawak as the land best suited for such an undertaking, where Raja Brooke owned 36,000,000 acres of good land. Here he met the Rajah, who not only liked the scheme, but willingly gave land and money too, to charter a boat to bring the colonists over. In fact, faith and works met, and the colony was a possibility.

Then the sojourner returned to China to get his men—everybody wanted to go to this "Land of Promise", where there were no Boxers, and "December's as pleasant as May."

Out of the crowd he picked about five hundred men and twenty women, mostly Methodists, and put them on his chartered boat, made possible by the Rajah's money. But the sailing away from friends, and home and China, on a rough sea, to an unknown land, filled many with sadness and fear, and all were sea-sick, so they put in to Hongkong. There was a real crisis right here, and if another Providential thing had not happened, they might have turned back.

Bishop Warne was in Hongkong on his way to Manila. When he heard of this boatload of Methodists on their way to Borneo, he went to visit them, and when he saw and heard how fearful they were, he said, "Don't be afraid; I will go with you". After that there was no turning back. As soon as the Bishop could get his baggage on board, the boat sailed on. A few of the colonists were not Christians, and had brought their idols with them. On the way across the China Sea, the Bishop held services—one young man knew enough English to get the Bishop's message but what their ears did not understand, their hearts did, and in the middle of the China Sea they threw every idol overboard.

It was a hopeful, gallant band that arrived in Sibu sixty miles up the great Rejang River. The Rajah had built them temporary houses into which they moved on landing. Clearing, planting and homemaking began at once.

The Bishop stayed with them some ten days until a boat left for Singapore. In the meantime he organized a Church, held a Quarterly Conference, elected officers and appointed a preacher in charge.

(*Continued on page 24*)

THE MISSION LAUNCHES A MONTHLY JOURNAL

Edna Dorman Lee

When in 1890 Captain Shellabear resigned from the British Army to become a member of the Methodist Mission in Malaysia it was generally understood that the new recruit would make as his contribution the development of a Christian literature for Malay speaking people. When he arrived with the "Amelia Bishop Press" enthusiasm ran so high that the group decided to launch out on the sea of religious journalism in the English language. The Malaysia Message made its appearance on the uncharted waters in October 1891.

" A monthly journal has been started" is the scant information we read in the report of the Publishing Committee at the Annual Meeting that year. It takes no stretching of the imagination of Malaysian missionaries, however, to conceive the circumstances which attended the event. We can sense a possible lack of unanimity of opinion as to the size, the name, the frequency of publication, if there was not actually an openly declared doubt as to the whole venture. We can relive the hopes and fears with which the first issue was awaited.

The choice of name was apparently so satisfactory that not an editor through the years has attempted to alter it. From 1891 to 1926 the journal bore upon its cover page the title, "The Malaysia Message". Since 1926 the definite article has disappeared from the outside but is restored within. Although Art and Euphony have driven it under cover let us remember that 'THE' is not lost to the name. The block which heads this article appeared in 1893—a gift from the Rev. R. W. Munson who sent it from America when he was on furlough. It was used for the succeeding twelve years.

Unfortunately no copy of the first issue has been preserved in our Malaysia Message files. We presume it was the same in format as the second issue which contains ten pages measuring nine by seven inches. As we turn the pages of this issue we feel extremely proud of our beginnings. Not only the printing, which the editorial says has been especially commended by the readers, but the breadth of subject matter and the fine literary quality with its dignified style gives us great satisfaction. The space devoted to the Presbyterian Mission work and to "Miss Cooke's School" gives insight into the happy fraternity which characterized those early pioneers of the Christian faith. Sophia Blackmore writes of "Woman's Work in the Methodist Mission". A lengthy article condemning the evils of opium was the forerunner of a crusade against that vice and gambling and drink which the Message has continued to this day. "Notes and Comments" call our attention to the far-flung Mission fields of Africa, India, China, and our neighbour Sumatra. The last two pages are given over to advertising which the editor exhorts us to read. The familiar names of "Robinson & Co., Outfitters" and "Kelly & Walsh" appear. "Hair Dressing Saloon-Perfumery, soap etc" rouses in us a suspicion of the vanity of man forty years ago.

The first editor was Dr. J. C. Floyd who served as Superintendent of the Mission for two years when he left for health reasons. The fifth issue bears the name of W. G. Shellabear who for the following nine years and two months continued to serve as editor. To this fact we must attribute the survival of this paper in those early days of storm and stress during which, no doubt, other Malayan magazines both secular and religious met shipwreck shortly after leaving port. Because of his native ability and subsequent success we are prone to assume that Dr. Shellabear gladly undertook this editorship. But we must not forget that his major task of translating and preaching to the Malay speaking group was all-absorbing. Our sympathy is drawn to him now as we contemplate the doubts which must have assailed him at times. We can even feel the twinge of disappointment with which he watched Dr. Floyd's departure and turned to view the new-born infant bequeathed to him.

Was it worth saving at the cost of some work for

the non-English speaking group? Was it altogether right to devote so much energy *on the field* to the cultivation of the missionary cause? Would the missionaries even grudgingly take time to prepare contributions, without which the Malaysia Message would belie its name? Our generation owes Dr. Shellabear a great debt of gratitude for the faith he had in the venture and the excellent start in life he gave the Malaysia Message. It amazes us to read that in those early days as many as 600 copies were sent out some months.

The following editorial appears in the first issue edited by the new editor. It probably is no more characteristic of Dr. Shellabear than of any editor this paper has had through the years. But there is no former editor nor present editor of the Malaysia Message who will not feel kindred thoughts stirring within him as he reads:

"It is no small trial for any periodical to be transferred to new hands after having passed through only four isues. Before our success is assured, before our subscription list has attained such dimensions as to guarantee our existence as a permanent institution the threads of the editorial work are all broken and have to be woven together again. Many things are against the success of a purely religious journal in a community so small and so cosmopolitan as that of Singapore, and it is unlikely that such a paper could ever have a sufficient circulation to support an editor so that if it is to exist at all the brunt of the work must be done by those who already are busy men, for in these cities of the East every man is a busy man because those who have nothing to do prefer to do it in the home lands. To many it may seem that it is not a very heavy task to get out so small a paper only once a month, but Christian workers in these Eastern lands are few and the work is very great so that they have little time to write even about their work; but we trust that all those who sincerely desire that Singapore should continue to have a Christian paper will help towards this end by furnishing the Editor with contributions and information on all subjects suitable for publication and also getting their friends both here and at home to subscribe to the paper.

"Our aim is that this little Journal shall be the mouthpiece of the Christian community in these settlements on all questions affecting the Kingdom of God, that it shall seek to diffuse Christian sentiment and to awaken the Christian conscience, and last but by no means least that it shall be the means of making known to Christian people at home the great needs of this vast field so that they may be stirred to help us both by prayer and effort." (THE MALAYSIA MESSAGE Vol. 1 No. V. 1892).

(*Continued from page 22*)

Now this colony was within the bounds of the Malaysia Conference, so when the Bishop returned to Singapore, he handed the work over to Dr. West, Superintendent of the Singapore District. As soon as Dr. West could get time, he paid a visit to Sarawak, but the place was so far away, and the communications so irregular, that he could not keep in touch with the work; so he wrote an article about it in the Malaysia Message, and said someone must be sent to Sarawak the next Conference.

At this time J. F. Wilson and I were teaching in the Anglo-Chinese School Penang. We at once wrote to the Bishop volunteering to take on the job; but before Conference came, Wilson had sunstroke and had left Malaysia, so I went alone. Bishop Warne appointed me to Sarawak at the Conference of February 1903. As soon as arrangements could be made, Dr. West and I sailed for Borneo, three days directly east, across the China Sea. The boat was old and small and the journey uneventful, but I was anxious to see Borneo, so on the morning of the third day I was up at daylight, to see the dark mass of land against the grey sky. Then appeared a marvellous sight which seemed made for me, and which I have never forgotten. As the sun rose, the mist gathered in front of us, and formed a wonderful rainbow, making a complete arch into which we sailed.

My first year was taken up trying to learn the language, getting all the boys in the colony together—there were just 33—and opening a school. The people soon moved from the first settlement, and made four other small settlements, at each of which we built a little chapel.

One year in the jungle convinced me that I needed a manager on my estate, so I married a wife and took her to the hole in the jungle, two small rooms 11 ft. x 11 ft. in an attap house, but with an island of some 300,000 square miles in which to expand.

That was more than thirty years ago. To tell what has happened in that time would take a big book, and I have been asked to write an article. From that small band of 500, which was much reduced before it increased, there are now more than 10,000. The small clearing in the jungle is now more than 200,000 acres of cultivated land; five little chapels have developed into 46 appointments; a membership of over 300 is now over 3,000, with 900 adherents and more than 1,500 baptized chlidren under twelve years of age. The school of 33 boys has grown into 38 schools with over 1800 children of whom about 1600 are Christians, and from a staff of two teachers, we now have 91, all of whom are Christians.

Mrs. Edna Dorman Lee

THE MORNING LIGHT

One of the outstanding features of the Semi-Centenary Celebrations was the production of the pageant, entitled "The Morning Light", written by Mrs. Edna Dorman Lee.

In no other way could the marvelous story of our fifty years of mission work be so dramatically and strikingly presented. Four performances were given at the Victoria Theatre, each night before crowded houses, with many hundreds denied admission because of being unable to obtain tickets. Although another public performance was requested, this was impossible because the players, numbering over 300, had gathered from all parts of Malaya and were required to return to their stations at the conclusion of Conference. A large share of the credit for the success of the production was due to the able direction of Mrs. Celeste B. Amstutz, who with her able assistants, Mrs. T. W. Hinch, Mrs. Lorine Reinoehl, and Mrs. Lora B. Peet, had for months been carefully planning every detail of the performance.

The uniqueness of the Pageant was due to the fact that no effort was spared to make the various scenes as historically accurate and realistic as possible. The opening tableau, presenting an imaginary Singapore street scene of fifty years ago, depicts the social conditions and needs of the Telok Ayer district before the coming of the Methodists. Then is introduced the Spirit of Malaya as a woman, brooding over the evils of the land. A faint glow of light which gradually brightens over the scene rouses in her a feeling of hope.

At this moment, the Spirit of Methodism, appearing in the pulpit as John Wesley, announces the coming of the Methodists, who for the sake of the Pageant, incarnate the Morning Light.

Then in a series of tableaux or episodes we see the history of the mission from 1884, when the conference at Hyderabad decided to send a missionary to Singapore and when it was announced that the man chosen for the task was William F. Oldham.

The arrival of the young Oldhams in Bombay, the news of their appointment to Singapore, the arrival of the young missionaries in Singapore in 1885, and the first Methodist service in south-eastern Asia, resulting in the organization of a church were some of the scenes forcefully depicted. Then came Mr. Oldham's lecture before the Celestial Reasoning Association, a contact which led to the establishment of the Anglo-Chinese Boys' School, Singapore.

"Other scenes depict the start of the educational work among the girls, the establishment of the first Mission Press and an early Epworth League street meeting.

"The story is most realistically presented, history being unfolded before one's eyes. Great credit is due to Mrs. Edna Dorman Lee, the wife of Bishop Lee, who was responsible for the whole work. The dialogue is splendid. We see real people speaking lines which are never stilted but entirely fit the various characters. "The Morning Light" is a literary achievement.

"The actors and actresses really feel their parts and the whole is presented in a manner which carries conviction. Perhaps only in Malaya would such a performance be possible, for we have here the counterparts of the characters presented. English parts, American, Malay, Chinese and Indian are played by people of those nationalities, and the result is a rendering of the pageant which is deeply impressive."

(*Malaya Tribune, Friday, January, 11th.*)

The Epilogue was a fitting climax. The leaders of the past are seen in the background as the new generation of those who have seen the light come forward to occupy the front rank.

Special music rendered by the choir under the direction of Mr. T. W. Hinch, with Miss Corbett at the piano, filled in the time beween scenes and greatly enhanced the general effect.

South East Asia

BRITISH
MALAYA
Showing Places Occupied By The
Methodist Episcopal Church
1934
KEDAH
KELANTAN
TRENGGANU
SOUTH CHINA SEA
Penang
PROVINCE
WELLESLEY
Bukit Mertajam
Kulim
Nebong Tebal
Parit Buntar
Bagan Serai
Taiping
Sungei Siput
PERAK
Tanjong Rambutan
Ipoh
Bruas
Pusing
Tronoh
Kampar
Lumut
Sitiawan
Tapah
Telok Anson
Sungkei
STRAIT OF MALACCA
Tanjong Malim
Kuala Kubu
Kerling
Bentong
Rawang
Kuala Lumpur
Klang
Port Swettenham
Kajang
Banting
Mantin
Kuala Pilah
Sepang
Seremban
NEGRI SEMBILAN
Port Dickson
Tampin
Malacca
Muar
Segamat
Batu Pahat
Johore Bharu
Singapore
SUMATRA
Churches
+ under 150
+ over 150
+ over 300
+ over 600
full members
Boys' Schools
with less than 250 pupils
with over 250 pupils
with over 500 pupils
with over 1000 pupils
Girls' Schools

Kindergarten, Methodist Girls' School, Sibu. (cf. p. 22)

OBJECTIVES FOR 1935

The last day of the Malaya Conference session the following objectives for the Jubilee year 1935 were read and passed.

1. EVANGELISM. We urge each church to give serious consideration to our evangelistic responsibility and to so co-operate with the pastor in evangelistic effort that there will be an annual gain in membership of not less than ten percent. It is urged that an endeavour be made to bring in one new member for each five of the membership. This will require a deepened spiritual life individually and corporately.

2. STEWARDSHIP CAMPAIGN. Our Malaya Methodist Churches pledge themselves to an earnest study and practice of *stewardship* so that adequate support may be given to our ministers and a reasonable proportion of our giving be for benevolences.

3. SELF-SUPPORT. The churches that are now being subsidised with partial Mission support pledge themselves to assume complete self-support at an early date and request that the readjustment be made by a reduction in Mission grants of no less than 10 percent each year, until such subsidy shall be eliminated and complete self-support substituted.

4. NEW WORK-OUR EVANGELISTIC RESPONSIBILITY. The Methodist churches of Malaya pledge themselves to continue such sacrificial giving as to provide such amounts as were previously given in the way of missionary support. Such amounts to be used in *the opening of new work* during this next decade. To these amounts it is expected additional gifts will be added so that with contributions of *personnel and money* we shall attempt to double our numbers in the church within ten years.

5. NEW BUILDINGS. Our churches in Malaya pledge themselves to make a special effort this year to provide adequate church and Sunday School Buildings and parsonages where such buildings are not now available.

6. INDIGENOUS MINISTRY. The church looks forward to a steady growth and development of our indigenous ministry who shall intelligently extend the activities of our church throughout Malaya to the end that in the near future we shall have a self-supporting, self-propagating and self directing church. For this purpose we call upon our young people who have enjoyed the privileges of educational opportunities to give serious concern to the call for service through the church in Malaya. We stand ready to assist those who give promise of large service and to aid such further training in countries like India, China, Europe and America as will fully equip them for the leadership of the Malaya Methodist Church. We assure such interested young people that we are definitely headed toward the developing of our church so that their capabilities and sacrificial service will find full opportunity for expression and that this service will receive full recognition.

7. SPECIAL SEMI-CENTENNIAL MEETINGS. We advise that special semi-centennial meetings be held in various centres throughout the Conference and that at least one such special meetings be held in each church during the year.

MALAYSIA MOSAIC

The Jubilee celebrations marking the close of fifty years of Methodist work in Malaya have turned the minds of many people backward with a desire to look into that past which formed this background for the labours of those missionary pioneers and to know more of the conditions under which they worked to lay so surely foundations on which later generations could build a time worthy structure.

Many of the queries that have come into thoughtful minds are answered in the little book "Malaysia Mosaic" which was presented to the conference at its closing session. The author recalls the poignant need for enlarged mission work in the eighties, describes the beginnings of the Methodist Mission in Singapore and traces the gradual extension of that mission throughout the Peninsula and to neighbouring islands. Bishop Edwin F. Lee in his foreword to the book indicates its purpose to provide a history and a contribution to the world's library of missionary literature and suggests its appeal as a book of general interest. There was romance in those early years of high endeavour—personalities unknown to many of us to-day are made to live again. This story of missionary advance in Malaya is made graphic through a certain quality of atmosphere and intimacy of detail—"Malaysia Mosiac" has an appeal to all those who acknowledge the charm of this Malay land and are interested in its development.

FOREWORD BY BISHOP EDWIN F. LEE

"This brief but arresting survey of a half century of Methodist Mission work in the Malay Peninsula and portions of the Islands of Sumatra and Borneo should find an audience amongst all people interested in planting the Christian ideal in far places.

"The faith herein recited with which these Methodist sowers scattered the seed of education, brotherhood and spiritual understanding amongst Europeans forgetful of their heritage; Chinese immigrants of many tongues clinging the more tenaciously to ancient superstition in this new land; masses from Southern India, fearfully following their Hindu practices; native Malay with his Islam-veneered animism; primitive dwellers of the hinterlands, the Dyaks and Sakais, must stir the most dormant mind to a new interest in this part of the world.

Nathalie Toms Means

"Obviously MALAYSIA MOSAIC can only touch the beginnings of this movement and fit it into a less intensified picture of the after years. The church membership of to-day which numbers 14,000 was of slow, but sure and intelligent, growth. Forty years of teaching finally vanquished ignorance and uncertainty as the schools grew from a dozen pupils to an enrolment of 17,000 and the church took on remarkable growth, doubling its membership during the past ten years.

"Although belonging to the younger generation of missionaries Nathalie Toms Means was chosen to write this history because of her alert interest in this entire field. Her association with her husband in editing the Malaysia Message has shown her ability to express this interest. Her knowledge of the Malay language and her sympathetic understanding of all national groups have proven invaluable assets in her search for historical material. Her three years residence in Sumatra when she produced a much needed translation of the school text book THE INDIES FORMERLY AND NOW (by W. Carelse) into English from the Dutch language, with which she had familiarized herself surprisingly early, revealed a capacity for hard work and a versatile use of languages. This work MALAYSIA MOSAIC has been painstakingly and attractively executed and not only Methodists but all interested friends of Malaysia are indebted to the author."

A NOTABLE ACHIEVEMENT

W. G. Shellabear as young officer in Royal Engineers

A survey of the mission work in Malaya reveals many developments common to those of other mission fields. Not least among these has been the development of literature. In more than one mission field a primary requisite has been a printing press. Not only as a means of wider dissemination of the Christian message, but also as a means of general up-lift, the printing press has been indispensable. It was so in Malaya. Not many years after the founding of our mission, it became apparent that no lasting Christian civilization could be established in the land without the aid of literature. So a printing press was bought, a printing establishment was fitted out and a beginning was made in the work which later developed into the Methodist Publishing House with a fine building on Stamford Road, Singapore.

Not only was the procuring of the press an achievement of faith, but the procuring of Malay type was even an greater accomplishment, for it involved the preparation of all the matrices for the type. The chief printing to be done in those days was Malay. As no type could be secured from Beirut because of a ban on the export of type by the Turkish Government, and as the type obtainable locally was of such poor quality, any printing that would be of permanent value required a completely new set of matrices. After careful study and experimenting with the making of the Arabic characters, Dr. Shellabear proceeded to London and with great pains and prolonged effort completed the set of matrices for the entire Arabic alphabet, and so well was the work done that the type manufactured with the use of these matrices rendered excellent service until the linotype machines, which came into general use a few years ago, largely replaced the hand-set type. Even now, the type manufactured with the matrices prepared by Dr. Shellabear is considered to be of better grade than that of the linotypes.

But what literature should be printed? As Chinese literature could be best procured from China and Tamil literature from India and English literature from Western countries, attention was turned principally to the printing of Malay literature. In the early days while Bishop Thoburn was still caring for the infant mission, his aid was sought for the preparation of tracts. He prepared several tracts in English and these were translated into Malay and published. Other tracts and booklets were translated from religious literature in English until a creditable beginning had been made for colportage work. Many hymns were also translated and published.

The great need now was for a more suitable translation of the Scriptures. The principal earlier translations were made by Dutch scholars in Java and were found unsuited in many respects for the Malays of the Peninsula. The only translation by the British and Foreign Bible Society (1818) was nearing its centennial and needed revision. A committee headed by Bishop Hose was formed and Dr. Shellabear was asked to proceed with the translation. For eight years he laboured at this work and at the end of that time he had completed the translation of the entire Bible, translating the New Testament first and then the Old Testament. It was a long, tedious task, requiring work at translation during the day and proof-reading till late at night, but at length it was completed and the foundation was securely laid for the future evangelization of the people, for without the Scriptures in the language of the people, missionary effort is largely in vain.

Then followed other translations of books and tracts, many of which had been found useful in other mission fields, notably India and Egypt. A "Life of Christ" was started, but only two parts were finished and published. Suddenly this ceaseless production of Malay literature seemed to reach its end. Broken health required the return of Dr. Shellabear to America, and for several years little new literature was published. Then, about 1927, Dr. Shellabear conceived a new idea—the publishing of the story of the Gospels in the popular Malay verse-form—the Sha'ir. So the series of verses on the loving Prophet was started. At first only two parts were printed in Cairo (Nile Mission Press), but they proved so popular and were sold so rapidly that the remaining three parts were completed as rapidly as possible and published. By the time the fifth part was out of the press, the first two parts were reprinted. One other attempt remained, arising in part from the success of

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Malaysia Annual Conference, February 1904

FORTY-THIRD ANNUAL CONFERENCE

THE 43rd annual conference of the Methodist Episcopal Church of Malaya opened its sessions on Wednesday, January 9, in Wesley Church Singapore, with Bishop Edwin F. Lee, D.D., presiding.

At the opening devotional service the Bishop delivered an address on the subject, "A High Ideal and the Power of Attainment". Although the world has tried to settle back, he said, after the World War to a period of normalcy, we must ever strive to reach a higher level of attainment. The question is not "How good you need to be to be good enough." It is not a matter of rethinking the theological position but a question of spiritual exercise in search of an ideal. We need the breath of Almighty God from the hills to lift us to new levels of attainment.

It was a touching moment when Bishop and Mrs. William F. Oldham who were responsible for the inauguration of the Methodist Mission fifty years ago were welcomed back to the Conference and were invited to sit on the platform. At the same time Miss Sophia Blackmore was welcomed as the pioneer of our Women's work. At this session reminiscences of the early days in Malaya were given by Miss Sophia Blackmore, Miss Thirza Bunce, Miss Katherine Jackson, the Rev. Goh Hood Keng, the Rev. S. S. Pakianathan, and the Rev. J. M. Hoover. Some of these reminiscences we have tried to give elsewhere in special articles in the Malaysia Message and others we hope to report more fully later.

The Rev. W. A. Schurr was elected secretary and the Rev. E. S. Lau assistant secretary. Reports of three of the district superintendents were submitted.

The Rev. Lim Hong Ban reported on the first year's work of the Malacca-North Johore Chinese district, in which there are fourteen churches and seven schools. The outstanding achievement was the erection of a new church building at Tampin. Two new preaching stations were opened during the year.

The Rev. J. A. Supramaniam reported for the Central Tamil District. This district covers an area of 19,767 square miles, with a population of 763,000. Two circuits have been formed in the vast state of Pahang.

The Rev. P. L. Peach reported for the Kuala Lumpur District. Benevolent giving in the churches showed a marked increase. Wesley Church, Kuala Lumpur, gave $300 for the evangelistic work of the district. All the churches showed a marked advance.

At the Lay Conference, held in the Y.M.C.A., at which all the lay delegates from all the Methodist churches throughout Malaya were in attendance, the following officers were elected:

Dr. Chen Su Lan, (Singapore) President; Mr. P. W. Tambyah (Malacca) Vice-President; Mr. Thio Chan Bee (Singapore) Secretary; Mr. Peh Wah Kok (Singapore) Treasurer. A Layman's Association was formed which will include all laymen throughout Malaya.

Second Session—Thursday, January 10.

At the second session of the Conference, Thursday morning, Bishop Edwin F. Lee delivered a devotional address on the subject: Building upon the Labours of Predecessors.

This was a united session in which the laymen, of whom there were fifty-four present, met with the ministers. Bishop Lee introduced Dr. Chen Su Lan, the Chairman of the Laymen's Conference and invited him to take a seat on the platform.

The Rev. S. S. Pakianathan, in giving his report as Superintendent of the Southern Tamil District, stated that new work had been opened at Kluang and a new quarterly conference organized at Segamat. Four new Sunday Schools were organized on the Malacca Circuit. The Methodist English School at Johore Bahru now has 84 students.

The Rev. Abel Eklund, Superintendent of the Penang-Ipoh district, referred to the length of his district from Alor Star to Trolak in Southern Perak, a distance of 250 miles. In this vast district there are 40 schools with 6,000 pupils and forty congregations with 2,500 members. The return of 4,000 Indian labourers every month from India offers a real challenge to the church.

It is proposed to build a new church in Taiping. Over $7,000 have been subscribed for a new church building for the Chinese congregation in Penang, while the Penang Tamil church is nearing completion.

The most interesting phase of the work is that among the Sakais in and around the Cameron Highlands, where we have three mission schools. The Government officer has shown himself most friendly to our work in this new field.

The Rev. J. M. Hoover, senior missionary, presented his thirty-second report for the Sarawak district. On his trips to and fro he has crossed the China Sea 68 times. During the year eleven new churches were built, five of which were in new places. There are "no debts" on his district. Although there is very little walking through the jungle any more, there is only one road, seven miles in length, on which a motor car can be used. Due to the 30 inches of rain which fell during December the roads were made practically impassable.

Bishop Brenton Thoburn Badley, D.D., Fraternal Visitor representing the Methodist Episcopal Church of India, and Mrs. Badley of Bombay, India were introduced and brought greetings from India. The Bishop said that the first sermon he ever preached was in Wesley Church, Singapore, in 1899, so he felt almost like coming back home.

The morning address was delivered by the Rev. F. T. Cartwright, Associate Secretary of the Methodist Board of Foreign Missions, New York City, who spoke on the subject "The Twilight of Foreign Missions".

The twilight, he said, is not that which precedes the darkness of night, it is rather the twilight or dawn which ushers in the new day. We stand on the threshold of a new day. Foreign missions would result in changed lives, Christianized lives and communities.

Third Session—Friday, January 11.

At the third session of the conference, Friday morning, Bishop Brenton T. Badley of Bombay gave the devotional address on the subject: Men ought not to Faint.

During the session the Conference was favoured by special musical numbers: Miss Welna Abraham of Kuala Lumpur, the daughter of the late Rev. Samuel Abraham, sang an Indian lyric written especially for the Jubilee by Dr. McIntyre. Mr. and Mrs. Hale of Wesley Church sang a duet and Mrs. Eva Clark of the Presbyterian Church sang a solo. On the previous morning the Conference was favoured with special music by Mrs. Vorenkamp and Mrs. R. Zwardenmaker, violinists, with Miss Rita Kleyn at the piano.

Again an hour was set aside for reminiscences of early days. The Rev. J. A. Supramaniam, who came to Singapore in 1892, reported interesting items of those early days.

Mrs. R. A. Blasdell of Malacca, the daughter of Dr. W. G. Shellabear, stirred the conference with incidents from the life of her father and mother. Dr. Shellabear, an indefatigable worker, was at his desk at five in the morning and continued until midnight. In addition to his literary work he conducted a training school for preachers. The late Mrs. Shellabear called as many as eighty times in one home to persuade the parents of Malacca to send their daughters to school. In those early days the Chinese girls were carried from house to house in sacks. Shellabear Hall, Malacca, had its beginning in the Shellabear home with one boarder. This home was a haven for persons in distress.

The Rev. Abel Eklund told of his early experiences in Malacca and in Dutch Borneo. He came to Malacca from Sweden in the year 1908, where he had been recruited by Bishop Oldham.

Fourth Session—Saturday, January 12.

The Saturday session of the Conference opened with an ordination service, at which Lam Thau On of Tebing Tinggi, North Sumatra was ordained Deacon and Paul H. Schmucker of Klang was ordained Elder.

One of the most impressive occasions in the whole Jubilee celebrations, a fitting climax to Bishop Oldham's career, was the service, at which Bishop Oldham, assisted by Bishop Lee and Bishop Badley, baptized Mr. Wee Hap Lang, of Kuala Lumpur. Mr. Wee Hap Lang was one of the members of the Celestial Reasoning Association when Bishop Oldham lectured to that body fifty years ago. It was there that a friendship began which has continued to grow and develop during half a century. At this morning hour Mr. Wee Hap Lang, out of esteem for Bishop Oldham, came to request baptism in the Christian faith.

Mrs. Nathalie Toms Means was introduced by Bishop Lee and presented the Jubilee book, entitled "Malaysia Mosaic", which she has written for the occasion. In the 150 pages of this book is told in a most vivid and interesting way the story of Fifty Years of Methodism in Malaysia.

Mr. Ho Seng Ong of Malacca reported on the boys' boarding schools. The first boys' boarding school, which commemorates Bishop Oldham's name was started in the year 1886. Horley Hall in Ipoh had its beginning in 1923. The Malacca Malay Hostel began in 1922 and the Malacca Methodist Boarding School was started by Mr. Ho Seng Ong in 1932.

Miss Ruth Harvey presented the report of the Eveland Seminary. Three girls were graduated this last year. There were 16 girls enrolled with all the major stations represented.

At the 11:30 hour Bishop Brenton T. Badley delivered an address on the theme "The Christian Mass Movement and its Contribution to India." To-day there are six million Christians in India. During the last decade this community has increased 32 percent which is three times as fast as the growth of the general population. During the twenty years from 1904 to 1924 the membership of the Methodist Church in India was increased by 600,000. The Mass Movement, which affects groups of workers rather than whole villages, has been largely among the outcasts who number 60,000,000. The movement has had the reflex influence of stimulating reform-movements in Hinduism.

On Sunday, the 13th, a combined Service of Holy Communion for all the Methodist congregations of Singapore as well as for the conference delegates and visitors was held in Wesley Church continuously from 8 a.m. to 11 a.m. The Communion Meditation was given by Bishop Badley and at various periods during the service the Communion Ritual was read in English, Chinese and Tamil. With a wide diversity of racial and language groups this service of Consecration served as a visible demonstration of our unity in Christ.

Fifth Session—Monday, January 14.

Bishop Badley delivered the devotional address on the subject "By My God". The Rev. H. C. Bower of Palembang, who came to Malaya in 1905, brought greetings from the Methodist Mission Conference in Sumatra. He told of his early experiences in Malaya and the Philippines, some of which are reproduced elsewhere in this issue.

Mrs. Annie Leicester of Malacca, who became a member of Wesley Church in 1885, was introduced and spoke briefly. Mrs. Margaret Gulland of Klang, the daughter of Dr. W. G. Shellabear, told of her childhood experiences in Malacca.

The statistician's report was read by the Rev. Paul H. Schmucker, who pointed out that although school enrolment and expenditure showed a decrease due to retrenchment yet the church figures showed an increase. The statistician's graphs, showing the rate of growth in five year periods from 1899 to 1934 were

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COMPARATIVE STATISTICS MALAYA ANNUAL CONFERENCE

1. Full members and probationers:

1889	95
1909	3,005
1934	12,124

2. Number of church buildings:

1889	1
1909	24
1934	83

3. Value of church buildings and parsonages:

1889 ..	$ 5,000.00 Straits.
1909 ..	$116,650.00 ..
1934 ..	$891,176.00 ..

N.B. The Straits Dollar is equal to 58 cents gold.

4. Number of pupils in Day Schools:

1889	450
1909	4,658
1934	15,661

5. Number of school buildings:

1889	1
1909	18
1934	87

6. Total value of school buildings and land:

1889	$ 15,000.00
1909	$ 230,600.00
1934	$2,550,860.00

7. Total number of Sunday School pupils:

1889	17
1909	1,549
1934	8,382

OUR AMERICAN LETTER

During this Jubilee month we have been throwing upon the screen of our own imagination, in the enchanting tints that time and distance lend, the things that we fancy you are doing and saying in celebrating your semi-centennial. The first fifty years are the hardest; but happily experiences that pained while we lived with them, take on roseate hues and a dreamland perfection when one looks back upon them years afterwards. Why not seek to see the bright side while we are right up against the trying problems of the hour, instead of letting them hurt while near, then glow with beauty ten, twenty, fifty years afterwards?

We are grateful to have been permitted to do a few chores in helping set up that Jubilee exhibit of which rumours have reached this continent, and in the midst of which you will be by the time these lines appear in print. Corresponding with former pastors of Wesley Church now resident in this country as far as they could be located, has brought responses that we must share with you. Of R. W. Munson's present whereabouts we could get no word. Wm. N. Brewster, after many years of service in Hinghua, China, subsequent to his Malayan term, died in 1916. D. D. Moore's where abouts we could not ascertain. J. C. Floyd is in Michigan. We are still on the trail of W. H. B. Urch, and have learned that after his Singapore service he went from Methodism to Congregationalism, and has the unique record of having served four churches of as may different denominations, during his stay in Oklahoma City. F. H. Morgan writes in that same familiar round hand we remember so well, and its steadiness makes it difficult to believe that he has for several years been in the retired relation, residing in Florida's salubrious clime. W. P. Routledge we have not yet located, which is not surprising, seeing that on April 1, 1930, there were 122,775,045 other persons in the United States. George C. Cobb, our genial co-laborer of other days in the Publishing House, though retired, is serving a little flock at Big Horn, Wyoming. Brothers Vickery and Maxwell are still at large and unlocated.

An interesting reply came from Calvin E. Holman, once pastor of Wesley Church. He is now pastor and director of First Methodist Episcopal Church and Wesley Foundation at the Kansas State College, Manhattan, Kansas. The membership is 1,400. besides 1,000 Methodist students; 825 attend Sunday School, and a like number the morning service. Mrs. Holman with three daughters attending college help to explain Brother Holman's success—as is the case with most of us, though too often the minister gets most of the credit.

WORLD SERVICE year ended with the advent of this month of November. I have great hopes that when the figures are forthcoming, it will be found that we have at least stayed the retreat, and are starting back to better days for both Home and Foreign Missions. But mark you! We are never going to get back to where we were, or what we were, or how we did it, either in business, religion, or anything else. The world will never be the same again as it was before this colossal epidemic that we have called "the slump." In religious circles it has called forth a deep heart-searching and a re-examination of the very foundations of all our work. We will not go back to where we were: but we shall go forward from where we are.

Unquestionably a measure of self-reliance has been born of necessity on the foreign fields, and the church of God there will, we feel, be forever stronger for having been thus unintentionally but perhaps providentially thrust upon its own resources. Not the least of the blessings that will emerge in due course will be the native leadership that would have been much longer in coming to its own had there been funds to maintain the missionary force at its former strength.

I find myself making comparisons between the quality of Christian experience in the home land with that on the fields we call foreign. The result is favourable to the latter. In America, the phenominal development of rapid transportation, the multiplication of devices for making life more luxurious to the common people, the secularization of the Lord's Day, the craze for amusement, the unwholesome influence of the movies, the spread of crime, and many other influences, have taken their toll of the spiritual quality of our people, and left their baneful mark upon our churches. Christianity on the mission fields of the world may reach that stage some day; but in the meantime, there is a quality, and earnestness, and self-denial, in the spread of the Gospel by nationals to their own-people, that is most wholesome. Perhaps some day China and India will send missionaries to the United States to recall us to our "first love!" I would gladly include Japan, but at the moment of writing she seems to be desirous of emulating us more in the number and size of our battleships than in the benefits of our religion. We could all do with less of the former and more of the latter.

It is not pleasant to contemplate the lot of the millions of unemployed as the cold weather approaches and the days shorten. It would be fine if one could only know that the distress would be at an end in six months or a year's time even. But to hear the mutual recrimination of Republicans and Democrats as election day approaches, leaves one with the impression that neither party as such knows what it is talking about. Nobody seems to think of Almighty God having anything to do with it; nor of associating colossal graft, crime and sordidness with unequal distribution of the necessities of life. In olden times the people would have done some deep heart-searching, and the prophets would have issued a call to repentance, in an endeavour to know the will of the Lord, and to bring forth fruit worthy of repentance.

It is gratifying to read in the newspapers that Great Britain is in a better way, and that Malaya is rapidly emerging from the doldrums, under the impulse of higher prices for tin and rubber.

Revocations of motor drivers' licenses for drunken driving in this single State of Pennsylvania have increased 40 per cent since repeal; and suspension of licenses 60 per cent. In 11 months from December 1st, 1933, when prohibition came to an end, to October 1st, 1934, 1,846 operator's licenses were revoked or suspended—for drunkenness. This was an increase of 755, or just over 40 per cent!

What a price to pay for abandoning prohibition! The increase in fatalities over a ten-month period in the two years was even greater: 66 per cent (from 37 to 56 deaths). These figures are not for the entire United States, mind you: but for the one State of Pennysylvania.

In addition to this harvest of death due to drunken drivers, there were also 103 pedestrians killed, as against 64 in the previous period; while the number of intoxicated pedestrians figuring in motor accidents in eleven months was 800, compared to 463 in the same period last year.

And then—to crown it all—this evening's paper says that the Federal Government has "benefitted" in the sum of g$144 millions, and the consumer has spent g$1,500 millions on legalized liquor, during the first year without Prohibition. What a colossal waste!

Ridley Park, U.S.A., December 4th, 1934.

W. T. CHERRY.

Standing:—S. A. Phillips, L. A. Samuel, S. S. Pakianathan
Seated:—V. Devasahayam, Lim Poh Chin, E. Isaac, J. A. Supramaniam, Goh Hood Keng

Asiatic Veterans of the Twenty Four Years Service

OUR ASIATIC PIONEERS

By Nathalie Toms Means

The Methodist Church in Malaysia was begun by missionaries but very soon that small band of pioneers was strengthened by Asiatic workers who loyally helped to bear the heavy burden of those early years.

The very first Asiatic worker to come to Mr. Oldham's assistance was G. W. Underwood, a Tamil Christian who early in 1887 began work among his own people and soon formed a church. He helped Miss Blackmore to get a girls' school started in August 1887, just one month after her arrival. Underwood was the first representative of the Mission to explore the interior of the peninsula, and following his trip to Perak in 1889 it was decided that he should be sent to that distant state as Mission Evangelist. Before he could return however he contracted pneumonia. By his death the Mission lost a zealous worker and fiery evangelistic, not soon to be replaced.

The first Chinese workers, except Dr. West's helper Lim Hoi Toh, were recruited from the workmen of the Mission Press. Lau Seng Chong came from China as a printer but under Dr. Shellabear's tutelage developed into an excellent preacher and when Dr. West went to Penang in 1895 Seng Chong was ordained a local deacon and went with him. Finally in 1899 he was sent to take charge of the struggling work in Malacca, and was ordained local elder in 1900. His death in 1902 almost spelled disaster to the Malacca work, for there was no one qualified to take his place, until finally in 1904 W. G. Shellabear went to Malacca.

The second printer to turn preacher was Yan Whatt, a Borneo-born Chinese who spoke excellent Malay. He was of great assistance to Dr. Shellabear in starting Malay work and did much to teach the Malays and Arabs. His decision to return to Borneo was a blow to the Malay work which he had so successfully carried on.

In 1895 we find the following list of Asiatic helpers:

Penang.		*Singapore.*	
Simon Peter—Deacon	1894	Lim Hok Chuan	L.P.
P. Gnanamuthu	L.P.	Thong Siu San	L.P.
Lau Seng Chong	L.P.	Ang An Sae	L.P.
Go Te	Exh.	Silas Saleh	L.P.
Ipoh.		Pung Hock Guan	L.P.
J. V. Lambert	L.P.		
C. V. Bonny	L.P.		
Lim Boi	L.P.		

Simon Peter was a Tamil who soon after the work was begun in Penang showed great ardour and devotion in Christian work. He became pastor of the Tamil Church and was instrumental in opening a Tamil Boys' School and several Tamil Sunday Schools. Simon Peter was the first Tamil to be ordained in Malaya and to become a member of Conference. So well did he carry on work in Penang that in 1900 he was sent to Singapore to revive the Tamil work which had languished for several years. Mrs. Pykett hated to lose Simon Peter, although she had a good helper in P. Gnanamuthu (elder brother of S. S.

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OUR BOYS & GIRLS

A. D.

THE MONKEY'S GIFT

Many many years ago there lived in a little village in the North of India a kindly old man. Everybody looked up to him and tried to follow his example because he was a Brahmin. Not all Brahmins are so worthy of following as this old man. He was gentle, kind and good and ready to laugh and play at any time with the children living near him.

His house was right at the edge of a patch of jungle through which he often walked to get to the home of a friend of his on the other side. He had used the same track so long that there was now quite a nice little foot-path right across.

One day as he was returning to his home he heard a very pitiful "Bow-bah-bah" from the thick undergrowth near his feet. He looked to see what was there and to his great surprise he saw a baby monkey crying with the pain from a very sore wound on his left leg. The poor little thing seemed to be absolutely deserted and the Brahmin could not imagine how the baby monkey had come by his wound or why he had been left alone. He picked up the sick little animal, stroked his silky coat and very carefully and gently carried him home. Day by day he cared for the little monkey, and soon the little thing grew big and strong and well and became a great friend and pet of the old Brahmin's.

Everybody remarked how kind the old man was to the monkey, and Woo-Woo, for that was his name, realised how lucky he had been to be discovered by this kind old man.. What was more, he knew that whenever he wanted to go back to the jungle his master would let him go.

One day the monkey said to his master, "Gr-Gr-Bow-Kn-Lin" which being translated means, "Thou of the golden soul, my heart longs for my native home." The Brahmin knowing what he said replied, "Go, little animal to your home in the jungle. I will miss you but you will be happier there."

So off the little monkey ran until he came to a tree. He climbed on to one of the branches and then leapt and leapt from one tree to another until he was soon lost in the heart of the jungle beyond the little patch near the Brahmin's home.

He soon made friends with his brother monkeys. They were very interested in him and one day who should hear of news of Woo-Woo but the Monkey Chief himself. This great King sent immediately for Woo-Woo and our little friend was escorted by a dignified looking monster right into the heart of the Giant Chief's domain. The Chief himself was a big strong animal with light marks round his eyes which gave him the look of one who could see what you were thinking. In stentorian tones he addressed little Woo-Woo, "I hear that you have had kindness dispensed to you by the Brahmin who lives at the extreme edge of our country. We feel deeply grateful to him for allowing you to return to the jungle. As a token of our gratitude I want you to give this to him."

And what do you think the Monkey Chief handed to little Woo-Woo?. Nothing less than a big juicy Heavenly Fruit. Woo-Woo had never seen this wonderful food before. Few are the people who have ever seen it. But he knew that whoever ate of it were made forever young and forever free from pain.

Woo-Woo made a deep bow to his chief; bent down until he touched his tail, showing how grateful he was to his King.

And then he set off with his wonderful gift. He was so anxious to get to the Brahmin's house that he seemed to fly from tree to tree. All his friends gaped at him as he passed them. In a very short space of time Woo-Woo was perched on a table in the Brahmin's house jabbering away to his friend. He talked so quickly and gesticulated so wildly that the Brahmin couldn't understand what he was saying nor what he meant.

But at last Woo-Woo became calmer and the Brahmin began to realise that the beautiful thing on the table in front of the monkey's paws was for him and that it was none other than that very rare fruit, called Heavenly, because whoever ate it became young and strong.

"Is this for me?" said the Brahmin. "Yes, yes, my Chief gave it me for you. We are all very grateful to you for your kindness to me and this is the way my Chief wants to reward you," said Woo-Woo in reply. "But I don't deserve this," haltingly remarked the Brahmin. Before he could say any more Woo-Woo excitedly exclaimed, "Yes, you do. Yes, you do. Eat it now. Eat it now."

And to please the little monkey the old man ate the fruit. Nothing happened while the Brahmin was eating the fruit, but as soon as he had eaten the last morsel he fell asleep. The monkey watched by him and wondered what would happen. Gradually a change came over the face of the man. The deep hollows in his cheeks seemed to disappear and at the end of an hour the face was the face of a young man. And then a change seemed to come over the whole body and at the end of six hours the old man looked old no longer. He woke up, jumped on to his feet, and there he stood, the perfect figure of a young man.

Woo-Woo was so delighted that he embraced the Brahmin with his two arms, his two legs and his long tail, and then without another word ran back into the jungle to tell his wonderful story to his friends.

(Based on an old Indian fable.)

THE CONTRIBUTION OUR SCHOOLS HAVE MADE

By J. A. Supramaniam

The history, and especially the rapid growth, of Methodism in Malaya cannot be fully understood without a study of the contribution our schools have made to the Educational and spiritual welfare of this country.

The importance of educational institutions as a means of approaching the youth of the country cannot be overemphasised. This was realised by the early pioneers of Methodism in this country. Even today, the chief way of getting in touch with the boys and girls of this cosmopolitan country is through our schools. Hence the Missionaries in enlarging their field of activity have established schools in different parts of the peninsula.

If we think of education, in the sense of training by schools, we find that the Methodist schools are equal to and even better in some respects than any others in the work they are doing. Our schools have produced students who have reached a very high standard in their scholastic achievements. The Cambridge results of our schools compare very favourably with those of other schools in Malaya. Most of our old boys are now engaged in different walks of life either as professional men and civil servants, or as business men, clerks and merchants.

The educational programmes of our schools have included not only the prescribed or customary course of study as outlined by the Educational Department, but have also planned and provided for the training up of a generation of high-minded, pure-hearted, generous youth, who have been made to acquire the principles of right thinking and living, and who are intensely interested in the moral integrity and well-being of the home, school, community and country. It has been the concern of all Mission schools to produce an 'allround' boy or girl. Hence we have always had as our objective the development of the mental, physical, moral, and spiritual well-being of the student. All schools give religious instruction, but in the Mission schools we have always emphasised the putting into practical use those ideals and teachings which are Christian, in the everday life of each individual student either at school, in the home, or in society. The emphasis on the spiritual and moral welfare of the students and the religious character of our schools has often been criticised by narrow-minded people. On the other hand there are many who have expressed their appreciation of the high ideals that are included in the instruction of the pupils of our schools.

In spite of the lack of funds and advantages enjoyed by other schools in the country, some of the best sportsmen in the country are our school pupils or old boys of our schools.

Of the forty-two years I have been in this country of Malaya, except two, which were spent in the Old Government school in Bencoolen Street, Singapore, where the present Government clinic is situated, all my life-career has been connected with Methodist Mission schools and Christian work in the various churches where I have had the good fortune to spend years in happy service for the Good Shepherd and Saviour.

I owe all I have to the good, loyal, and sacrificial service rendered by the Missionaries and workers of this Mission. One cannot fully express in words what God, in His goodness and through the kind and loving service of these pioneers, has done, not only to me, but also to many young people of both sexes, chiefly among the Chinese and the Indians of not only Malaya, but also of the Malayan Archipelago.

The opium and gambling dens of old have largely been brought to an end through the good Government Officials of the time and to a large extent by the influence exerted by the Christian Missions through their schools against these evils in the country.

It has been our privilege not only to train boys for clerical work or to prepare boys and girls for college entrance or professional training but also to

(*Continued on page* 49)

THE MISSION OF THE CHURCH

By Goh Hood Keng

Men differ in their opinions as to the mission of the Church. There are those who regard the Church as a political institution. Evidently some of our Lord's disciples held this view, for we read that one day two of them came to the Master with the request that, when He had established His kingdom here on earth, they might be allowed to sit one on His right and the other on His left.

Others say that the mission of the Church is education, that she is to look after the educational interest of mankind. Now I believe with all my heart in education; I believe it is a very important part of the Church work. But education is not everything. Education is not salvation; it is not the last word in the building of character. When a man comes to grips with sin, he needs something more than education to keep him from going under. He needs Christ.

Then there are others who would have us believe that the work of the Church is along social lines. They tell us that all this talk about getting people ready for heaven is puerile and out of date. The mission of the Church, they say, is to teach men how to live. We agree. But when we prepare people to live, we are at the same time preparing them for heaven, because heaven is "a prepared place for a prepared people." Let us bear in mind that the new world we are trying to build will come only as men and women are made, by the grace of God, into "new creatures in Jesus Christ."

But what is the one specific mission of the Church of Christ? Our Lord said to His disciples, "As My Father hath sent Me, even so send I you." Now that, is to say, the mission of the Church is the mission of Christ. What did Jesus Christ come into the world for? He said, "I came to seek and to save that which was lost." This is the first and most important work of the Church. The Church must unceasingly go out after men who are lost in sin and bring them back to God. How can this work be best carried out? There are two things that are essential in a successful soul-winning Church.

In the first place, the Church must realize the fact that there is something to save men from. Now we hear very little of this to-day. We hear a great deal about what men are saved to, the salvation of men to a life of respectability, of usefulness and of service, to home and to heaven and society. But there is need that we should emphasize that there is something tremendous to save men from. Men need to be told that they must be saved from the power and thraldom of sin, from weakness and failure, from evil desires and habits, from spiritual death and separation from God.

(Continued in next column)

Mrs. Annie Leicester

AN EARLY MEMBER OF WESLEY CHURCH

When Dr. J. M. Thoburn and the Rev. W. F. Oldham came to Singapore fifty years ago my husband and I attended the meetings which were first held in the Town Hall and afterwards in the Christian Institute. It was at one of the meetings of the Christian Institute that my husband and I accepted Jesus Christ as our personal Saviour. Later with several others we were taken in as probationary members at a service held in the home of Mr. and Mrs. Oldham in Wilkie Road.

During that first year Mr. John Polglase and others helped to collect subscriptions for the first Methodist Epicopal Church which was built in Coleman Street. When the building was completed we were taken in as full members of the church.

My three daughters and one son were married in this little church and several of my grandchildren were baptized there. I praise the Lord and thank Him for the glorious majesty of His Kingdom that he has spared me to meet Bishop and Mrs. Oldham at these Jubilee celebrations.

Annie M. Leicester.

Then again, not only must the Church recognize the fact that there is something awful to save men from, that there is something the matter with humanity, but the Church must realize that there is only *one* sovereign remedy for sin, that the only way to save men and redeem society is by the Cross of Calvary. The Church must "preach Christ and Him crucified" as the only Saviour of men. Man's supreme need is not reformation but transformation, which can only be wrought through faith in Christ. Man needs not a new polish but a new power, not a new law but a new Lord, not culture but CHRIST.

Suydam Girls' School, Malacca (Compare with page 44)

THE CHALLENGE TO MALAYSIA'S WOMANHOOD

By Mrs. C. C. Peale,
Columbus, Ohio.

To one from a mid-western city in the United States spending two or three months in the Philippine Islands and China, an extrance into Singapore is as though one came into a new and different world. The beautiful harbour crowded with ships from every nation, the small native craft with slatted sails, and people of many colours in their strange dress produce an unreality in the mind that often comes when watching scenes upon a stage.

If it is at sunset or dawn the wonderful mingling of colours shading quickly into different and unbelievable shades which requires the skill of an artist to describe casts a glamour over the senses which can never be forgotten.

As one drives along the beautiful thoroughfares of Singapore and up the Peninsula and sees the moving picture of different races old and young, their modes of living, their places of worship, an impression is formed that cannot be duplicated in any country of the world.

Malaya is a land little known to many people and even they are very indefinite as to its location. When they look at a map and see the little finger of land pointing down from the southern-most part of Asia they are not impressed with its importance. But to one who studies it and lives for even a short time amid its people and under its rustling palms and tropical sky it becomes a fascinating reality. Its beauty alone could form the larger part of any article which might be written. But there is a part of Malaya which rises above the physical and that is the young womanhood which has broken the bonds of old time customs and is taking its rightful place in building a new world in which woman will play her part.

In visiting the schools it has been a joy to see the Chinese, Tamils, Malays, Sikhs and Japanese rubbing shoulders companionably together and making rapid progress along the road toward a fuller understanding of each other and toward world brotherhood. The admirable educational system under British rule, together with missionary activity, gives a wonderful opportunity for training girls which is revolutionizing this part of the world. Their touch with Americans, Europeans and the many different races making their homes here is developing in them a world consciousness which other countries cannot give. They will develop a tolerance for each other based not alone on Christian teaching but on the knowledge of each others' struggles to build a better life for themselves and their children.

Malaya being in the direct line of world travel with ships arriving and leaving its ports daily for distant lands will have its influence on the minds of young women who through Christian education have fitted themselves to carry a light to other nations who for many years to come will need them as teachers, doctors, nurses and evangelistic workers. They will make Christian homes in their own land and rear families to carry on the work so well begun.

I have followed His footsteps in the jungle, on the smooth highways, under the shade of the rubber trees and on the plantations, under the tall palm trees with their leaves softly clashing in the warm soft breeze and on the sea.

> "Upon the funnelled ships at sea
> He sets His shining feet
> The distant ends of empire
> Not in vain His name repeat.
> And like the fragrance of a rose
> He makes the whole world sweet."

May the womanhood of Malaysia find their way to Him that they may walk in His paths!

SUMATRA MISSION CONFERENCE

MEDAN, SUMATRA

December, 6—10, 1934

The seventh session of the Sumatra Mission Conference was held in the Methodist Episcopal Church, Medan, Sumatra, from Thursday, December 6 to Sunday, December 10, 1934 with Bishop Edwin F. Lee presiding.

Although the attendance at Conference was smaller than in previous years due to the absence of our Chinese brethren and the fact that several missionaries were on furlough or under appointment in other fields, there was characteristic throughout all the sessions a genuine spirit of Christian fellowship and of high inspiration.

The Conference reception held Wednesday evening, December 5, in the M.B.S. Hall was a happy occasion for a splendid entertainment provided by the local talent from the girls' and boys' schools and for the opportunity of reunion with our fellow-workers and of introduction to our guests.

The Conference was opened Thursday at 8.30 a.m. with a devotional address by Bishop Edwin F. Lee, after which the Bishop, assisted by several Elders, administered the Lord's Supper. The reports of the District Superintendents revealed a year of steady progress in all of our work in spite of the hardship caused by the decreased appropriations and a diminished staff of missionaries and local workers. The Rev. A. V. Klaus gave the report for the Medan-Asahan District, a district which includes all of our north Sumatra work and in which there are seventeen local preachers under regular appointment. The Rev. H. C. Bower gave the report for the Palembang district and emphasized the need in Palembang for a W.F.M.S. worker. Due to the presence of a great number of girls in our Palembang Boys' School there is a pressing and urgent need for opening a girls' school. The opportunities of work in South Sumatra especially at Teloek Betoeng were emphasized. It was evident that the financial depression has hit the Dutch East Indies much harder than Malaya and that business in Sumatra will be much slower in recovering than in the Malay Peninsula.

We were very happy to have with us Mrs. C. C. Peale of Columbus, Ohio, Branch Secretary of the W.F.M.S. who revealed a rare grasp of the problems involved and a ready sympathy to consider the needs of our women's work. In her "Impression of Malaya and of Sumatra", given Thursday morning, she brought inspiring reports from her recent tour of the schools of Malaya and Sumatra and of her visits to our jungle stations.

On Friday morning the Rev. R. L. Archer conducted the devotions in Malay speaking from the text Luke 4:21 "This day is this scripture fulfilled in your ears." On Saturday morning Bishop Lee gave the devotional address entitled "An Enlarging Conception of the Christian Faith" and spoke from the text "Jesus increased in wisdom and in stature and in favour with God and man."

The mornings were devoted to the regular Conference sessions, the afternoons to the committee meetings and the evenings to the Batak church services. The common tiffins held the first three days of Conference at one of the local Dutch restaurants were greatly enjoyed as well as the royal hospitality of our Medan hosts, Asiatic and missionary. The closing service was held at 3.30 p.m. Sunday afternoon at which the appointments were read. There was practically no change in the appointments over those of the preceding year. In the statistical report, presented by Mr. Gottschall, it was shown that the total membership of our church in Sumatra is 1344, an increase of 92 over the preceding year. This does not include the Chinese churches, the statistics of which are now included in the Malaya Annual Conference. In spite of the severe depression and of increased competition from outside, our schools have succeeded in more than holding their own.

The closing session, Sunday afternoon, was followed immediately by a Baccalaureate service at which the pupils of the upper standards and the members of the Junior Cambridge class of the Methodist Girls' School and of the Methodist Boys' School were present as guests. The service was opened by a processional in which the M.G.S. and M.B.S. pupils entered the church singing "Lead On, O King Eternal". The Baccalaurate sermon entitled "Christianity and its Message for To-day" was delivered by Bishop Lee. The report of the Sumatra Conference deserves much more space than it is possible to give in this Jubilee number of the Malaysia Message and we have failed to mention many items, such as the reports of our women's work by Mrs. Lydia Oelschlager Alm, the work among the Simeloengun villagers by Fraulein Elsa Schwab and Mrs. Vera Edborg Ostrom and the school bazaar held Saturday afternoon in the beautiful new buildings of the Methodist Girls' School. We thank God that in spite of the depleted personnel and the reduced income it was clear that the work had gone forward and that progress was evident in so many different fields. Man's extremity has become God's opportunity and the depletion of human resources has revealed a necessity for a fuller trust in God and His way for us and our work.

THIRTY YEARS IN THE MALAY ARCHIPELAGO

By H. C. Bower

I can hardly realize that it has been 30 years since I first made my appearance at the New York office of the Board of Foreign Missions, and after consulting with Dr. Leonard and Dr. Benton, was commissioned to go to Penang to occupy the "Chair of Mathematics" in the College of Penang. I hardly knew where Penang was and it seemed that those in authority knew little more than I, for they bought my ticket to Calcutta, and gave me £15 in English money saying that when I reached Calcutta, I could find my way the rest of the distance.

Some weeks later the sun was just peeping over the eastern horizon as the ship on which I traveled came to anchor in the straits of Penang, and C. M. Worthington came on board to meet me. He took me in a gharry through tree-shaded avenues, with beautiful Chinese houses on either side, to the bungalow where he, with Mr. Lowther another missionary teacher, lived. After breakfast we went to the "College" which I found to be a Primary School, where my "Chair of Mathematics" consisted in the supervision of several classes of Primary children.

In looking over the Chronological Roll of the 1935 Malaysia Annual Conference, I find that only one name, that of Mr. J. M. Hoover, who like myself was a member of the 1905 conference, still appears on this Roll in active service in Malaysia. There was a considerable shake-up at this 1905 conference. Mr. Lowther went home, Mr. Worthington was transfered to Pentianak, Borneo and I went to Kuala Lumpur as Vice-principal of the Methodist Boys' School, which had at that time about 300 pupils. The school occupied its present site, but the building was very much smaller than at present, there being only 10 class rooms. Rev. W. E. Horley was then, as he continued to be for many years, the "Big Chief" on the Malay Peninsula. It was under his direction that much of the work was started and most of the buildings erected.

A year later we gathered at Penang for our conference and it was there that many of the missionaries were vaccinated for the first time. The daughter of our Presiding Bishop Fitzgerald was taken ill with smallpox and since we had all been eating at a common table in the W.F.M.S. boarding school, where the Bishop and his family were staying, we were all compelled to line up and get our three inoculations. When the doctor was ready to remove Miss Fitzgerald to the isolation hospital, the question was asked, who would go and take care of her as there did not seem to be any nurse available, and without any hesitation, Mrs. W. F. Oldham the wife of our own Missionary Bishop, volunteered to go and there she stayed until the passing away of her charge. Today the beautiful Fitzgerald Memorial church stands in memory of the death of this young lady. There should also be another one near it in honour of the heroic lady who stood watch in the long hours until the dread disease had run its course.

Rubber Stamp Co.

Wesley Church (Fitzgerald Memorial) Penang

It seemed that some new adjustments in appointments had to be made, so I left Kuala Lumpur for Ipoh to be pastor of the English speaking congregation and to assist in the Boys' School which had then an enrolment of about 450 pupils. Ipoh in those days was little more than a good-sized town. The nearest house to our Mission compound was more than a quarter of a mile away. Nearly one half of the town was given over to gambling halls, opium dens and houses of prostitution, where most of the hard-earned money of the mining coolies was left in a few hours on Saturday nights and Sundays. The peninsula was not then the rubber garden of today. One could travel from Penang to Malacca, which was all the farther the railroad went in those days, and see little but jungle with here and there a tin mine. Cities where now we have large schools, such as Kampar, Klang, and Seremban were not in existance in those days, or if they did exist were only small towns. At this 1906 conference there was reported 2,008 members of our church and the total enrolment for all the schools in Malaysia was only 4,200.

Since the work for which I had come did not materialize and being pastor of an English-speaking congregation was not exactly my idea of missionary work, I asked for and received a transfer to the Philippine Islands. There I spent five very happy years in evangelistic work. Space does not permit me to tell of the thousands received into our church and the eagerness with which the Filipinos received the gospel. While there I baptized an average of one child or adult for each day I was in the work. Those were the beginning days of our church in that field, and that work which has been faithfully carried on by other workers, native and foreign has resulted in an increase in membership from 7,000 in 1904, to the

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WHAT DOES THE JUBILEE MEAN TO THE YOUNG PEOPLE OF MALAYSIA?

By The Rev. D. H. Yap,

Secretary of Epworth League and Young People's Work.

The Methodist Episcopal Church in Malaysia this year celebrates its Jubilee or the fiftieth anniversary of the founding of the Methodist Mission at Singapore. As the name of the event indicates, this is an occasion for jubilation and great rejoicing. What does this jubilation or Jubilee signify or mean to the young people of Malaysia?

Firstly, the Jubilee year of the founding of the Methodist Mission at Singapore means or should mean to the young people of Malaysia an occasion for thanksgiving unto God and appreciation of the sacrificial efforts of past and present workers in establishing the Methodist Episcopal Church in Malaysia. Were it not for men and women like Bishop Oldham and Miss Blackmore and others who have unsparingly given their lives and labours to the youth and people of Malaysia, there would not have been any Methodist Church such as we know it in Malaysia to-day. But now scattered throughout the length and breadth of Malaya and in Sumatra and Borneo there are many Methodist churches and schools attended by a great number of the young people of Malaysia, and from which they have also heard and received the gospel message proclaiming and giving divine power of salvation through Jesus Christ.

But the Jubilee is more than an occasion for rejoicing and gratitude. It is a time when we can take account of what has been accomplished during the past fifty years. The successes and achievements of the past should be a source of inspiration and stimulation to the young people of Malaysia to carry on further the work of building the kingdom of God in this Malaysian world.

Therefore, the Jubilee issues a challenge to the young people of Malaysia to think seriously and to bestir themselves as to what needs and can be done to spread the light and power of salvation and hope to places of darkness and despair; to push onward the realm and reign of righteousness into further frontiers in the Malaysia social order and communities; and to establish firmly and expansively the kingdom of God through the building of more churches and Christian schools that shall radiate spiritual light and enlightenment and proclaim and uphold the ideals and teachings of the Saviour and Master Jesus Christ.

As the young people of Malaysia have fallen heirs to the Christian Heritage that has been brought to Malaysia through the Methodist Episcopal Church by the efforts of past and present workers, it is up to the youth of Malaysia to share this Christian Heritage and priceless possession of rich spiritual experience and power of salvation and upliftment with others who still have no knowledge of the wonderful Saviour and his redeeming love and saving power; and at the same time to enrich and build further this Christian Heritage and the Christian Church through their own individual and collective contributions.

Lastly, as the Jubilee challenges the young people of Malaysia to action and service, it is up to them to accept the challenge and dedicate themselves upon the altar of sacrifice and render service unto God and fellowmen through the various professions and vocations of life. The Jubilee rings the clarion call to duty and summons the young people of Malaysia to action and genuine expression of service to God and loyalty to Jesus Christ, and to this Jubilee challenge and summons to duty the young people of Malaysia cannot and will not turn a deaf ear. The Call from God Must be HEEDED.

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Pakianathan). This latter worker had only begun his career when he was stricken with cholera. So many fine workers were thus taken in those early years!

The first Chinese member of Conference was Ling Ching Mi, whom Dr. Luering arranged to have transferred from the Foochow to the Malaysia Conference in 1897.

When in 1898 Dr. B. F. West began the Theological school in Penang his Chinese helper was Ong Oan Lai. Several of the very early pupils in what later became the Jean Hamilton Training School became splendid workers, of whom the most outstanding were Kong Iau Siong and Khoo Chiong Bie. Kong Iau Siong, after serving as pastor in Kuala Lumpur, in 1905 became a teacher in the Training School, where he gave several years of valuable service. Khoo Chiong Bie worked among the Hokkien and Straits Chinese of Penang until 1907 when he was sent to the new work in Java. Although the work was begun by J. R. Denyes in 1905 Khoo Chiong Bie can truly be called one of the pioneers in our Java Mission. Since joining the British and Foreign Bible Society he goes pioneering all over Malaysia, taking the Gospel to lands and peoples as yet untouched by the great message.

When Dr. Kensett began the work in Kuala Lumpur he soon realized the need of a Tamil helper and was joyful when Samuel Abraham came from Ceylon in 1899. Abraham took charge of the Boys' School and also became pastor of the Tamil Church. Both the school and the church thrived and grew. Dr. Kensett left and Kuala Lumpur was for some time without a missionary and then through the years had many changes in the missionary staff, but Mr. Abraham was the anchor which held the work. Released from school work in 1904, when the school had become so large that it could not possibly be looked after by a busy pastor, Mr. Abraham did such excellent work among the Tamils of Selangor that in 1913 he was made the first Asiatic District Superintendent in Malaya.

In Borneo all the pioneers, save Jim Hoover, were Chinese and a courageous hard-working group they were. Wong Keng Huo stands out as one of the most important, but in truth there are many who deserve the name. These men were pioneers in opening up the jungle as well as pioneers in Christian work.

The first Methodist representative to huge Sumatra was S. S. Pakianathan. Indeed he is twice a pioneer for he began the work in Medan and later was sent to Palembang to open a school, the Mission's entering wedge. It was not until several years after Pakianathan went to Medan that the first missionary went to Sumatra.

In north Sumatra, as work developed, it was decided in 1921 to begin work in the great jungle of Asahan and again the man chosen was an Asiatic, this time a Batak, Lamsana L. Tobing. Lamsana Tobing is not the only Batak pioneer however, for the first missionary to the Sakais in the jungles of Malaya is also a Batak—Alexander Simoendjoentak. His work is pioneering indeed, for he is far from home, amid most primitive conditions and when he goes with his wife into the jungle to his little station he must stay for months.

In spite of the conventions and restrictions which hampered women those early days there were nevertheless women pioneers who loyally added their contributions to the work. Dr. West arranged to have a trained Bible women sent from Amoy to Penang in 1890 and at about the same time Thangamal, a Tamil Bible woman was secured, both these women being supported through the generosity of the British and Foreign Bible Society. Ong Char Kor and Kuan Pat Sam who came in 1903, through many years of service were very valuable and helped to build up the church so much that a plea came from Ipoh for a Bible woman. Sam Ku was also supported by the Bible Society and brought many Cantonese women into the church in Ipoh.

Realizing the need for trained women workers the Mission established the Bible Woman's Training School in 1901. The first Chinese teacher was Mrs. Lim Chin Eng, a woman who through many years of service greatly influenced the women in the school and brought many into the knowledge of Christ.

In Borneo Mrs. Hoover thanked God for Mrs. Wong, and in Java and Sumatra zealous women carried the gospel into the homes. Though pastors' wives are rarely mentioned or honoured, many have been as useful as their husbands in the pioneering work.

Very few of our Asiatic pioneers are still with us but their names must not be forgotten.

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magnificent church now established among the Filipino people consisting of over 78,800 members and 89 Filipino members of conference.

Ill health compelled me to relinquish the work in 1912, and with Mrs. Bower, I returned to Malaysia and was appointed to succeed a young missionary the Rev. Edwin F. Lee, now our honoured Bishop. From 1912 to 1929, when the work was turned over to the Dutch Mission, we laboured in the beautiful island of Java. At one time we had fifteen missionaries on the field. Work was started in East, Central and West Java; along the West coast of Borneo and in North and South Sumatra. The Centenary gave us new incentive and we were looking forward to still greater success. But alas! in two or three years the call to retreat came and from that time it was one continuous retreat. Work here and there was closed or turned over to others and in 1929 we finally left both Java and Borneo. It was a sad day for the missionaries who had spent the best part of from fifteen to twenty years in these islands amidst such abundant opportunities.

The Philippine Annual Conference and the Sumatra Mission Conference are daughter and granddaughter of the Malaysia conference. Many missionaries have been on the field during these thirty years. A few, the Rev. J. F. Pykett and the Rev. W. E. Horley fought a good fight and completed their course in active service on the field. Others returned to England or America to carry on there until they were called home; while others are still in active service in the home land and I doubt not, all wishing that circumstances might be different, so that they, too, could still be working in Malaysia.

[illegible]

LEAVES FROM MY MOTHER'S DIARY

[illegible]

[illegible] world. They listened eagerly [illegible]

Before the end of the year the residence was [illegible] Kuching to Banda Hilir, and [illegible] associations were broken because of the distance between the two places. From this time on, the work is definitely with the Straits-born Chinese although here and there occur references to the Hakkas which show a sustained interest in them. From the first the emphasis was evangelistic. At the start prayer-meetings were held to which the Chinese [illegible] "A Chinese towkay came to the prayer-meeting and brought his son, a young man about 17 years old. He wants him taught in the things of God. He is coming here every day just to learn about Jesus." These prayer-meetings were held in the house of the Bible Society Ladies or in the missionaries' home. In one of these meetings occurred the first conversion of a Chinese under the date of the 2nd June, 1904. These early converts were taught at once to pray and testify. This one said, "Four days ago before I came here I was a bad boy. I smoked on the streets, I gambled, I stayed out late at night, but now I have learned about Jesus, and He has helped me stop these things, and I want to learn more." He was baptized on the 14th of August, the first baptism after our arrival in Malacca and a cause of great rejoicing. By this time several Chinese were attending

the regular Sunday services in the "ladies' house", and on Christmas Day, 1904, the first Methodist Church in Malacca was organized in our home at Banda Hilir. "A large congregation at the Malay Service in our sitting-room. Organized our Church with five members and fourteen probationeers." At the end of 1905 three significant events take place. December 10th, "The first English Service was held to-night at Mr. Doraisamy's house. There were thirteen present. One was taken into the Church on probation, and five were received into full membership. Two children were baptized." December 30, the first marriage within the Methodist group was solemnized; and on the same day the first woman was baptized by Dr. Sheilabear. By the end of 1905 two services are well established—the Malay and the English. "Dr. West came this morning at half-past three, went to the Rest House to sleep and came here at six. Had about forty people at the Malay service. Fifteen were present at the evening service (English)."

The constant visiting in the homes of the Chinese revealed at once the sad condition of the Chinese girls who had no opportunity to receive an education. Time after time an offer to teach the girls was met with a flat refusal. But on June 10th, 1904, this brief but triumphant note is found: "Our Girls' School was organized to-day and Bsar is teacher. I go three times a week to help her in the school." On the 27th of July it was visited by the wife of the Resident Councillor and on the 3rd of August the school was invited to the Residency. On the 7th of January the school had its first Christmas tree. On the 28th of April, 1905, new benches were procured for the growing school, now numbering 29. Then come efforts to secure more pupils: "Went to see two poor children who are to come to school. The parents were out and the old grandmother called out in trembling tones when she saw me, 'My grandchildren cannot come. I am old, my hair is white, I am 78 years old and may die any day. I have only one tooth. I want the children here so that when I call them they can come to me and run on errands.' I made six calls to-day." Another day this experience is given, "Walking through one of the streets I saw a man lying, evidently dying in one of the little rooms which serves as a dwelling place for many people. At his feet his coffin rested as if waiting to receive his body. On the opposite side of the room with scarcely walking room between I saw a man baking bread kneading and rolling it out on one of the beds which served as a resting place for their bodies at night. Such are some of the sights in the far east." Again in the following year (1906), "Have been out in school work, looking up pupils, teaching others to read (in their homes). Was very much gratified to hear how well my new girls are getting on." On December 15th came the following good news for this hard-pressed school: "I received a letter from Mrs. Winchell which I opened at once as I guessed that there would be news concerning Miss Pugh whether the W.F.M.S. had assumed her support or not. I read: 'Mr. and Mrs. Suydam have assumed Miss Pugh's support.' I felt like shouting for joy. I told Miss Pugh and we rejoiced together. I went off by myself and thanked God for remembering benighted Malacca. The light is beginning to shine again here and some day our Jesus may and will hold sway over the hearts of men, women, and children in Malacca."

Three types of Sunday School seem to have been conducted: the Sunday School connected with the Day School, Street Sunday Schools, and a Tamil Sunday School. The street Sunday Schools seem to have been especially successful. October 9th, 1904: "Mr. Cheng Tong went with me to the Sunday Schools to-day. At one Sunday School we had about sixty children besides many curious onlookers. Mr. Cheng Tong was surprised to see how the boys took part in the singing and answered the Scripture questions as well as repeating the answers to many questions in the catechism and learning the Lord's Prayer." These street Sunday Schools were also remembered at Christmas time. After the Christmas treat for them we read this item. "We gave them cocoanuts to take home with them and sent them away happy." When the new house was secured for the Boarding School a regular Sunday School was conducted in it. July 1st 1906: "The Sunday Schools and Church services were well attended. A man came in from my street Sunday School and stayed through the service."

All the work described was the outcome of constant visiting in the homes. Malays, Tamil and Chinese were visited faithfully. In June, 1905, is this note: "Went to the Malay homes as usual. The girls are getting on well with their reading.——the sick woman, who has been paralyzed since the birth of her child was in tears. I asked her what was the matter. She told me: 'All here hate me because I am so much trouble.' She hopes to go to her own house to-day. I taught———her first lesson. She seemed to get hold of the sounds of the letters very well. I think she will learn fast." On June 8th 1905 we have this entry "When I went to the Penghulu's house, he was seated on a pillow on a mat and five men around him. He said, "We are very busy to-day, have a bichara and Jenap will not have time to read to-day She must cook" I prepared to go. One man said, "Have you any obat chaching?" "Yes," I answered. "Please give me some," he replied. The Penghulu asked for some

also and when I had supplied the chief and his friend with worm medicine I left laughing to myself at the incongruity of it all. The old chief and his friends studying out some point of law and reading the Koran and asking for worm medicine at the same time. It seems so funny!" Then, "I visited eight homes to-day. The opium man did not want me to talk to the women in his house, but the Lord will open the way to rescue these people." Many unfortunate people met in this visiting were brought to the missionaries' home. "We brought with us a Chinese woman who was very sick with fever. She remained a week with us and then went home. She was quite well when she left us but was still weak. She listened eagerly as we told her of Christ's love for her and she said, 'I am a 'makan sayor woman', but I never heard that there was anyone who would help us. I am very pleased to hear about Jesus." Of the Indian baby with tetanus: "Mrs. Michael has been here since yesterday afternoon. Her little baby boy is slowly dying of lockjaw. We have done all we can for it, but it is no better." In the course of these visits much teaching was done in the homes. "My work was much the same as usual this morning. The Nonyas are getting more and more interested in the school and other work. After Chinese New Year I am to go to several Nonyas who are now learning their letters before they ask me to go and teach them." July 6, 1906: "I took Miss Blackmore to visit Chinese homes where I teach."

On the 7th December, 1905, the following is recorded: "Our first Chinese girl boarder came to our home to-day. Her name is Ah Eng. I hope that we may be able to train her up for the work of God." On the 29th May of the following year a house was rented for the Boarding School which was the forerunner of our present Shellabear Hall. After it was repaired the following entered on the 14th June: Beng Neo and her four Children, Ah Kim and Aman, her little boy, and Maria. The school was under the care of Miss Pugh." On October 1st of the same year we find: "Our Boarding School with Miss Pugh at the head is going on well. She is so industrious that the people who are with her are ashamed of shirking the work. Ben Neo is getting to be quite a helper."

My father's work was not so varied as was the work of my mother. He engaged in other activities, but his chief work during the years in Malacca was the translation of the Scriptures into Malay. We find several reference to this work. August 8th, 1904: "The rough draft of the translation of the New Testament was finished to-day. Mr. Purdy had dinner with us." Again: May 18th, 1905: "The translation of Pilgrims' Progress is finished. My husband has done two night's work to-night. The Lord has surely helped him. There has been much weariness of the flesh, but there has been a strong desire to do this for Jesus' sake." Then on the 13th January, 1908: "At one o'clock to-day my husband finished the translation of the Old Testament. Praise the Lord! Eight years of work to do the whole Bible in Malay!" Further, on the 27th March, 1907, is recorded the transfer of the Training Schools from Singapore to Malacca, which were for several years under the direction of my father and mother. "We have the students here—four men and two women." When they left in 1909 there were nine women and a dozen or more men.

Then follows the securing of property for the Church and for the Girls' School at Kubu, and the erecting of the church building which was under way before the furlough of 1909—a crowning success to the labours of five years. It was through the interests and efforts of my mother that the money was sent from America to build the church building now in use in Malacca.

"I thank thee that thou hast kept and verified all thy promises to me all these years. I find the service of Christ a beautiful and wonderful thing—a life of service is the way to true happiness and fullest joy. I thank thee for all the friends thou hast ever given me and they have been many, for the open doors in Malacca where we can talk about Jesus, for our Girls' School and all our other work here, and above all I thank thee for sending Christ here to lighten up this dark world and to make it such a beautiful place to live in."

SEVEN WONDERS IN MALAYA

Thirza E. Bunce

"In the beginning God created—" and it must have been a very beautiful thought of His on that day when He planted among the southern seas this little gem of land, Malaya, which Bishop Oldham has so fittingly called "Nature's Wonderland". It is verily a land filled with wonder, with skies and trees and hills that delight the eye and feed one's sense of the beautiful: a land where brotherhood among varying races is a living reality. But, best of all, it is a land in which young womanhood is coming into its own and finding its place to live and to serve.

At this, the fiftieth milestone of our Methodist Mission activities in Malaya, we are naturally retrospective, thinking back upon beginnings and the distance travelled since those early days. There is no more thrilling part of this history than that which concerns the growth and development of our girls' schools. It is a far cry from those nine little girls Miss Blackmore gathered into her first school in

Singapore to the more than 4000 now studying in these modern "SEVEN WONDERS of MALAYA"—seven Methodist Girls' Schools, dedicated to the service of God and to the girlhood of Malaya.

It is again a far cry from those nine little girls in a Primary class to the hundreds who to-day are passing through the Cambridge classes, with examinations which would test the brain power of adults, on to studies in various higher institutions of learning. No longer does the headmistress have to spend hours of her time, energy, and patience persuading, in her most engaging manner, unwilling fathers to permit their daughters to remain in school beyond the fourth standard. No longer do the girls travel in closed carriages, curtained rickshas, or covered sedan chairs. They now walk in the open road, ride on bicycles, drive in motor cars, or pilot an air plane up and down the peninsula.

Gone are the days of the shaved head with only one small braid of hair sticking straight up from the centre, tipped with gay-coloured wool. Instead is the fascinating "bob" with a smart permanent wave. Gone, too, are the days when in order to see the girls in their homes the visitor had to go into the rear of the house where were the women's quarters. Today girls receive visitors at the front door and sit round the common table with members of the family and friends discussing the topics of the day in the most approved manner.

The days are rapidly passing when marriages are "arranged" for these girls with the interested parties being more on-lookers. Young men and women are now claiming the privilege of forming their own friendships and doing their own courting. No longer do we find among this rising generation the shackling idea that a woman's place in the home is that of a chattel: she is the moving personality in the home with the idea dominant that she has a worthy place in society and a service which she may render.

What has brought all this to pass—that 4,000 girls are living today in the upper air of privilege and opportunity? It is not at all beside the mark to say that the deciding factor has been these seven girls' schools with their boarding departments which belong to the Women's Foreign Missionary of the Methodist Episcopal Church and to the young womanhood of Malaya. But bigger than this and far better they belong to the God of the Universe who through the Christ has wrought these miracles of transformed girlhood.

It is impossible to measure the influence which have gone out from these seven institutions and others just as fine belonging to other branches of the Christian Church. All over Malaya their presence is felt. Possibly the biggest contribution which has been made is that of the Christian wife and mother who is doing her full share in the setting up of the Christian home, the bulwark of this as of any other land. There is no greater joy comes to a worker than to go into the home of her former girls and sense the atmosphere of love and trust, and real companionship, the joy of little children—even girls—, and that oneness of purpose which is the over-tone in the really Christian home.

Visit any hospital in any city in Malaya and it will be found that a large percentage of the nurses in training are girls from our various Methodist Girls' Schools. Step into the school rooms of any of these seven institutions and you will be introduced to a staff composed very largely of the old girls of the schools. In the boarding departments are assistant superintendents who were pupils in these schools and received their inspiration for service within their walls. A desire for further study has sent many of them to England and America thus broadening their outlook and enhancing their value as workers. Drop into any of the church schools on Sunday or into young peoples' meetings and you will find these girls at work telling the good news of Christ to hungry-hearted children from the poor little mites in the fishing villages to these from the most cultured and refined homes.

The question "Does it pay" is entirely out of place here where results can be seen every day. In the future of Malaya this educated Christian womanhood of Malaya, touching the new civilation at its most vital points—its home, its schools, and its religion—will bear no small part in forming the character of the citizenry which is produce. Whatever makes for full and abundant life in any girl in any land is the inherent right of every girl in every land. And these CHARACTER PRODUCING WONDERS OF MALAYA, sensing this fact, are endeavouring in every possible way to live up to their high calling of giving to the young womanhood of Malaya the opportunity to test the Christian religion by what it claims to be and what it does for a life surrundered to its leader; then to open up to them opportunities to serve and to pass on to others the light which they have found.

HIGHWAYS AND BY-WAYS OF MALAYSIA

By Khoo Chiong Bie.

It is without doubt that my personal familiarity with the geographical landmarks of Malaysia is a privilege which is also a rare opportunity to relate. That this knowledge should come to me in connection with serving the Lord is indeed a blessing and a joy.

My early acquaintance with the outer fringe of Malaya was made during the period of eight years of work as Minister in the Mission. My connection with the Methodist work is therefore associated with the early days of Methodism in Malaya. Guided into faith by Dr. Shellabear and Dr. Luering, I was recommended by Rev. Deneys to take up Theological training under Dr. West in 1900. My first work after my training was to be appointed to Penang (1903) where for three and a half years I laboured in preaching the Gospel in Chinese to the China-born, and in Malay to the local born. The year 1906 saw me in Buitenzorg (Java) with the Rev. J. R. Denyes. Malay was the language in which Christ was preached, believed, and accepted. Then in the beginiing of the year 1910, a friend and I went to Medan to reopen up the Methodist work which had been begun in 1905. A school and Church work were started. My friend Lim Whuay Gin was in charge of the school while I ministered the word and preached the gospel.

Then came a change in my sphere of labour. I joined the British and Foreign Bible Society near the end of 1910, when Mr. Tisdall was then the Agent. Thence my field of labour was not confined to a little area, but was extended through the length and breadth of the Archipelago. I am still in the Society, and during these past years of colportage work, I have travelled as no other man has ever done in the territories of Dutch Indies. It has been my privilege to carry the Gospel where no missionary work is ever known. Right into the depth of the wilds of Sumatra, Djambi, Indragiri, Acheen where dangers lurk in unknown quarters, the Lord has enabled me to bring the good tidings to the natives who are all Mohammedans. I thank God that I have been able to do pioneer work of carrying and preaching the Gospel. I have helped the missionaries where I could. In Palembang, where formerly Mr. Pakianathan laboured, I have ventured into the interior where mission work has never penetrated and paved the way for the labourers in God's vineyard.

Many of the territories are devoid of any Christian work—though the Dutch missionaries are doing their heroic task of evangelising the natives in their territories—such as in the Moluccas, Ambonia, Timor, Kupang and Flores. German missions are also found in certain places—such as in the interior of Borneo where the Dyaks live. I had also gone to Celebes (Macassas to Menado,) where the good seed had also been sown.

Great privilege was my lot when in 1932 by Mr. Tipson's instructions I travelled farther than I have ever gone before by penetrating into the land of the Papuans, in Dutch New Guinea where I believe I was the first colporteur ever to go. I went the length of the northern coast, and what a great joy it was to bring the word of God to these natives who first of all were surprised at the cheapness of the Scriptures.

It would take too much space to relate the various accounts which would give a clearer glimpse of them places I have visited. But I thank God that he has made it possible for me to see all these places and bring his Word of Salvation to the people dwelling here. It has given me joy that mission work is being carried on even in the remotest corner in some of these places.

(*Continued from page* 30)

the use of the Sha'ir—the tracing of the Scriptural teaching of the Kingdom of God and putting it into the same verse-form. With amazing rapidity five parts were written and published. The remaining sixth part is still incomplete, but it is expected that it will soon be completed and published.

Another very necessary piece of work was the revision of the old tracts published in the early years of the Mission. Many of these tracts contained much useful material. Some were deemed no longer serviceable. Most of them were originally prepared by Dr. Shellabear, and it is very fortunate that he is at this later date both able and willing to revise these tracts. Many were revised and reprinted in 1934. It is hoped that the remainder can be revised in 1935.

(*To be continued in March number*)

(*Continued from page 33*)

presented by the Rev. C. D. Patterson. A summary of this statistical data is presented elsewhere in this issue.

The Rev. D. H. Yap gave the report of the Treasurer on Conference Benevolences, which showed an increase of $680 over the previous year. About $2,000 was raised by the Home Missionary Society for work in Pahang and among the Sakais. The Rev. S. S. Pakianathan, President of the Society, made an appeal for $2,700 to finance its operations for the coming year. He introduced the three Batak workers, Mr. and Mrs. Alexander Simandjoentak and Mr. S. M. Sianturi, their representatives in our work among the Sakais. The Tamil Missionary, Mr. Kingham Joseph, stationed at Raub, and the Chinese missionary, Mr. Tan Kee Siong, stationed at Bentong, Pahang, were also introduced.

Sixth Session—Tuesday, January 15th.

At the devotional service Bishop Edwin F. Lee spoke on the theme "The Assurance and the Affirmation of Faith."

This morning session was devoted largely to the question of the organization of a new Conference, a Chinese Conference. The question was presented for vote and by a large majority it was decided that a Chinese Conference should be organized in 1936, to be set up at the conclusion of our next Annual Conference.

During the morning the reports of the many and various Committees were read.

Final Session—Wednesday, January 16th.

Six objectives for the Jubilee year were adopted to be presented to the individual churches. An endeavour will be made through special evangelistic effort to increase church membership at least ten per cent. During this year a campaign will be organized to raise funds for new churches and parsonages. Stewardship will be stressed to teach the people the motive of true giving. Self-support will be emphasized in the churches so that funds may be released for new work. As this programme of expansion and development will succeed only as new leaders are raised up, it is hoped that many young people will volunteer for definite Christian service.

(*Continued from page 37*)

lead them to an understanding of the better and nobler things of life. We have always felt those who go from our schools should not only have accumulated knowledge but should have learnt to think and know those things which make life happier and more worthwhile. To fully realise and appreciate the contribution our schools have made, we should look around and see the fruits of the labours of our Methodist Educationalists in the lives of the many useful citizens and loyal subjects who were once boys and girls in the schools of the Methodist Mission.

Resolutions were read by the Rev. P. L. Peach, thanking all persons and organizations who had a part in the Jubilee programme. The Municipality was especially mentioned for the use of the Victoria Memorial Hall and of the Victoria Theatre. The Press, it was said, had been most gracious in giving wide publicity.

At the conclusion of the Conference the appointments for the ensuing year were read. The most important changes in appointments are as follows:

A new Chinese district has been formed in the Sitiawan district with the Rev. C. E. Fang as superintendent. He will also act as pastor of the Pioneer Church, Kampong Koh.

The Rev. G. V. Summers becomes the headmaster of the middle school of the Singapore Anglo-Chinese School, and Mr. John Bird, who has just arrived from the U.S.A. goes on the staff.

The Rev. Marmaduke Dodsworth becomes the Superintendent of the Penang-Ipoh district and pastor of Wesley Church, Penang, to succeed the Rev. Abel Eklund, who for six months will act as Principal of the Penang Anglo-Chinese School and manager of the branch schools during the six months absence on leave of Dr. L. Proebstel.

Mrs. Eklund and Donald are proceeding on leave to America. Miss Della Olson becomes the Principal of the Treacher Girls' School, Taiping. Miss Ada Pugh will arrive in April to take over Crandon Home, Taiping. Miss Norma Craven goes to Penang in April to become Principal of Winchell Home and Miss Lydia Urech proceeds on leave. Miss Mabel Marsh goes to the principalship of the Methodist Girls' School, Kuala Lumpur in April to relieve Miss Gazelle Traeger, who goes on leave. Miss Lois Rea returns from leave to the principalship of the Anglo-Chinese Girls' School, Penang.

Miss Marion Royce becomes Principal of the Suydam Girls' School, Malacca, and Miss Virginia Lake becomes Principal of the Anglo-Chinese Girls' School, Ipoh.

Mr. Lyman Terry, who has just arrived from America, goes on the staff of the Methodist Boys' School, Kuala Lumpur. Miss Ruth Sherwood becomes the Principal of the Methodist Girls' School, Klang.

The Rev. J. J. Kovilpillai goes from Kuala Lumpur to Johore Bahru in charge of the South Johore circuit. Kingham Joseph and Moi Poh Peng go to Bukit Mertajam, V. Devasahayam to Telok Anson, J. V. Ayaduray to Klang, K. J. Timothy to Tapah, Isaac Manikam to Bukit Rotan, Uong Duong Sing to Seremban, Leong Wai Ah to Ipoh.

The Rev. G. V. Summers was elected statistician for the ensuing year and the Rev. D. H. Yap was re-elected treasurer.

GENERAL LITERATURE
A
SELECTED LIST OF TITLES

An Introduction to Psychology, Brierley, ...	$3.00
Some Studies in the Formation of Character, Mason	3.60
The Laws of Human Nature, Wheeler	3.00
The Scientific Study and Teaching of Languages, Palmer ..	7.50
Social Progress and Educational Waste, Lindsay	4.50
Science of Life—H. G. Wells	12.60
Practical Enquire Within—Newnes	8.50
Modern First Editions: Points and Values, Fabes	9.00
The Captive and other Poems (signed edition), Walter De La Mare	37.80
The Jungle Tide (cheap edition), Still	2.10
Big Game and Big Life, Morewood Dowsett (21s) ..	5.00
Kaiser and Chancellor, Karl Friedrich Nowak	9.00

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PERSONALS

The REV. and MRS. ANDREW K. T. CHEN announce the marriage of their eldest son, Pi-Jen Chen, to Miss Teck-Hui Chien, at the Methodist Church, Short Street, Singapore, Thursday afternoon, January 31. After the ceremony a reception was held in the Church Hall.

The REV. and MRS. MOI POH PENG of Ipoh, announce the birth of a son (second son) on the 21st of November.

MR. GEORGE C. LEE, former teacher of the A. C. Free School, Cecil Street, Singapore and member of the Tamil Methodist Church, Kuala Lumpur, died in Kuala Lumpur, January 28th, at the age of 72. He is survived by six children, one of whom is Grace, a student now in training at Eveland Seminary.

A recent letter from the REV. and MRS. C. M. WORTHINGTON, from 8 Rose Ave., Sebring, Florida, describes the life of two retired Malaysia missionaries in that salubrious clime. They ask to be remembered to all friends and send greetings and prayers for the success of our Jubilee.

Was he a Dread naught

"Five pounds!" exclaimed a parishioner. "Is that all the squire is giving to the Church Fund? Why, he ought to give at least fifty!"

"Ah," said the vicar gently, "I expect he forgot the 'ought'!"—*London Opinion.*

To the Manor Born

The late Senator Vance of North Carolina, a great wag, is credited with this one: Driving through a section of his native state where plantations of ante bellum proportions still existed, he noticed a fine old colonial residence in a commanding situation.

Meeting an ancient African, he inquired: "Uncle, can you tell me who lives in that fine house?"

"Kunnel T. Jefferson Jones, suh."

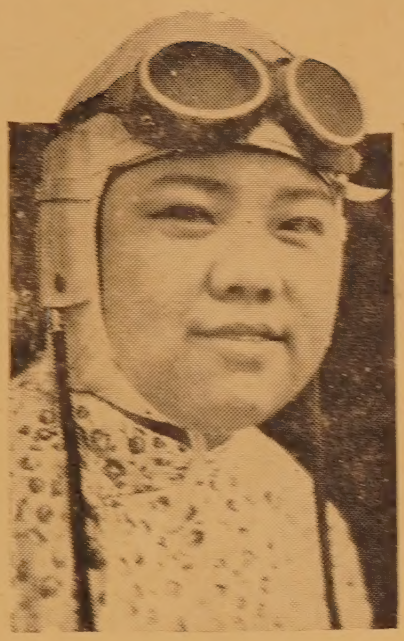
"Well, in what war did Colonel Jones win his title?"

"Kunnel Jones nevah been in no war, suh. He jes' one of dese hyah natchel bawn kunnels, suh."—*Labor.*

Good use for a File

The preacher's boy found his father at work one day and asked: "Dad, what are you doing?" He answered, "Filing my sermons." "Good," was his frank reply, "they are too long anyway."

—*Exchange.*



Courtesy Straits Times

MISS WANG CHIEW WAN, a pupil of the Methodist Girls' School, Kuala Lumpur, is the first woman in Malaya to hold a pilot's licence and the first to fly solo from Singapore to Penang. On December 31 she flew from Kuala Lumpur to Singapore with two passengers, the Rev. D. H. Yap and Mr. Loke Yiak Foo. On January 15 Miss Wang flew solo to Penang where she was greeted at the areodrome by the Honourable The Resident Councillor, Mr. J. S. W. Arthur and by her parents Mr. and Mrs. Wang Siew Choong. Mr. Wan Siew Chong J.P. is a partner of the Leok Hup Ice Factory, Kuala Lumpur.

Miss Wang who is a Senior Cambridge student is one of three Chinese fliers in Malaya to hold a "C" flying certificate. She is typical of the Chinese girls in our Methodist Girls' Schools—genial, modest and self-assured. A few decades ago no Chinese father allowed his daughter out of the house and the early missionary who took Chinese girls to school in tightly closed gharries might find it difficult to believe Miss Wang's exploit. We must congratulate not only Miss Wang on her splendid achievement but also her father Mr. Wang Siew Chong on his modern outlook and position. Looking back fifty years we can say "Our Chinese girls have travelled a long way indeed."

The REV. and MRS. RAGNAR ALM of Kisaran, Sumatra, were Sumatra delegates to the Malaya Annual Conference and for the Jubilee celebrations. They sailed for Belawan on the s.s. "Tinombo" Friday, January 18.

MR. and MRS. T. G. ABRAHAM and daughter arrived from India in Medan, February 6th, where a hearty welcome awaited them by the teachers and pupils of the Methodist Boys' School. Mr. Abraham resumes his work as teacher in the Cambridge classes.

The REV. and MRS. ABEL EKLUND with their son, Donald, sailed on the same boat. Mrs. Eklund will accompany the Oldhams across the Pacific but Mr. Eklund returns to Singapore after attending his family as far as Hongkong.

The REV. MARMADUKE DODSWORTH, D.D., with Mrs. Dodsworth and daughter RUTH ANNA and son PAUL arrived in Singapore January 4 on the s.s. "Rawalpindi" after a year's furlough in America. Mr. Dodsworth began work immediately as Conference Reporter for the daily press. The Dodsworths are now stationed in Penang where Mr. Dodsworth becomes the Superintendent of the Penang District.

MRS. E. V. DAVIES, a Vice-Fresident of the Singapore Y.W.C.A. and President of the Lotus Club, returned to Singapore January 2 by the "Conte Rosso". Last July she went to Honolulu to attend the Pan-Pacific Women's Conference. After spending some time in the United States and Europe she returned to Malaya via India and Ceylon. Mrs. Davies gave an interesting account of the Pan-Pacific Women's Conference in the Straits Times, January 3 and also in an address before the Fortnightly Club Y.W.C.A. January 21.

MR. S. M. SIANTURI, our Home Missionary Society worker among the Sakais in the Cameron Highlands, sailed for his home in Sumatra Friday, January 18. During his stay in Batakland Mr. Sianturi plans to be married and hopes to return with his bride to his work in the Cameron Highlands the latter part of February.

MISS RUTH HARVEY and MISS FLORENCE PIERCE of the Y.M.C.A. Singapore, are spending a short vacation at Prapat, Lake Toba, Sumatra.

MISS MARY OLSON left for Hongkong December 11th and returned January 21st on the s.s. "Conto Rosso." She went to visit her sister who has been ill and confined to hospital in Hongkong. Miss Olson reports that her sister's health is much improved.

The REV. and MRS. EGON OSTROM, of Tebing Tinggi, Sumatra, announce the birth of a son, DAVID EGON, on January 31st.

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